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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

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WHAT IS PRAYER.

PRAYER is the soul's sincere desire,
Utter'd or unexpress'd;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burthen of a sigh,
The falling of a tear,
The upward glancing of the eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice,
And cry, Behold, he prays!

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heaven with prayer.

The saints in prayer appear as one
In word, and deed, and mind;
While with the Father and the Son
Sweet fellowship they find.

Nor prayer is made by man alone:
The Holy Spirit pleads;
And Jesus on the eternal Throne,
For mourners intercedes.

O Thou, by whom we come to God!
The Life, the Truth, the Way!
The path of prayer Thyself has trod:
Lord! teach us how to pray!

JAMES MONTGOMERY.

For the Mennonite.

PRAYING FOR LABORERS.

BY ANTHONY S. SHELLY.

Our Savior enjoined it upon his disciples "to pray the Lord of the harvest that he send forth laborers into his harvest." The interpretation of the figure used here is plain, the harvest spoken of being the world of unregenerated souls who should through the proclaiming of the gospel be harvested for the Kingdom of God, and the Lord of the harvest being God himself for whom and through whose redemption the souls should be harvested. Thus far Christians have generally understood the Savior's injunction and we are in a manner following it as is seen in the frequent use of this petition in praying for the cause of missions; but while we have used the form it is not so sure that we have always or even generally caught the true spirit in which the Savior would have his disciples, then and now, offer the prayer. Let us, by a brief analysis of the subject endeavor to show how this prayer should be used.

Prayer may be divided under the two heads of Prayer for one's self and Intercessory prayer. All our petitions turn upon human need for divine blessings and considered as objects of my prayers, humanity divides itself primarily into *myself* and *others*. I pray either for myself or for others. My prayer is either the reaching out of my soul after God, or it is the pleading of my soul in behalf of others. Every petition in the Lord's Prayer as I offer it, if it means anything, must mean either that *I* may have my Father's name in holy reverence, that in *my* heart and life His Kingdom be established, that *I* may do His will perfectly and joyfully as do the angles in heaven, that *I* may reveive my daily bread, etc., or that these same blessed results may be vouchsafed to *others*. Both these objects of prayer are not only sanctioned but enjoined by the Savior. That I shall pray both for myself and for others is indicated in the plural form,—*Our* Father, *our* daily bread, *our* debts, etc. But an important point of consideration is the matter of properly joining and balancing the two. How large a part and which part of the "our" and the "us" should be "my" and "me" with the individual person praying? It is through a failure on this point that we often ask amiss and neither obtain for ourselves nor have any power with God for the good of others. Spiritual pride and selfishness often lead us to turn certain petitions wholly upon others, while in other petitions more agreeable to our desires we are all absorbed in ourselves. What then is the proper relation?

In our prayers for spiritual blessings it is plain that prayer for self must take the precedence. To reverse the order would be inconsistent and indeed impossible. I must first have the beam in my own eye removed. Before I can be the means of saving others I must be saved myself. Before I can consistently and effectually pray for God's Kingdom to come in others, I must have prayed for and fully surrendered myself to the dominion of Jesus in my own heart and life. Then I can and will both pray and labor for a like blessing to others. So even in respect to temporal blessings, self comes first in God's order, but is immediately followed by "thy neighbor as thyself." You may pray for your daily bread; but when God grants it to you with perhaps a measure beyond your need it is to give you the means to help answer your further prayer for the daily bread of others. If you are not willing to do this you have prayed selfishly. It is in this willingness to do our part as God shows it to us, this consecration of our all to God, that the chief element of power in our intercessory prayer lies. When we intercede for others in order to be effectual we must pray with a full surrender of our wills to God's will and a full consecration of such powers and means as He has entrusted to our stewardship to the purposes prayed for. This is "the effectual fervent prayer of the righteous man; which James says, "availeth much." James also gives us an examples of the opposite: "If a brother or a sister be naked or destitute of daily food and one of you say unto them 'Depart in peace, be ye warmed and filled" [That is prayer], notwithstanding ye give them not those things which are needful [consecrated action is lacking], what doth it profit?" The object of all prayer whether for self or others, is not to induce God to do his part but to bring man in line with God's work; it is not to bring God down but to lift man, and foremost of all the praying one, up to the plane of a life in and for God.

Reverting now to the prayer for laborers, what is the spirit in which this intercession in behalf of a lost and ruined world is to be offered? The answer is found in the context. In Luke's account the injunction to pray for laborers is followed immediately in the next sentence with "Go your ways: behold I send you forth etc." In Matthew likewise the calling of the Twelve and sending them forth on their first missionary tour, immediately follows. The conclusion is plain. Their prayer for laborers was to have primary and particular reference to themselves. They were not simply to pray, but at the same time with full consecration, "leaving all" as Peter said, do their part to bring the answer to their prayer. They should themselves be the first of the laborers for whose sending forth they were to pray.

And how is it with the prayer for gospel workers to-day? The same rule applies. That alone is true prayer that leads to and is joined with full consecration. The common admonition to Christians that they can "at least *pray* for the cause" is false unless conditioned on the absolute inability to join in the active service. Dear reader, if you attempt to ease your conscience by praying for laborers to be sent and for the work in general while you withhold that which God requires of you be it a mite or a million, or while you evade or resist the call of God for yourself to be one of the sent, you are guilty of making mockery of the Savior's words.

If God is to answer fully our petition, "Thy Kingdom come," if the world is to hear and be converted to the gospel of Jesus Christ, there must be men and women to go and bring it to them. Reader, what excuse have you for not being one of them? As you value your own souls present and eternal happiness, be honest in your prayer for laborers and be ready to obey if Christ says to you, "Go your ways: behold I send *you*." From all over the wide field there comes the call of those in distress on the one hand and of the inadequate rescuing force on the other, COME and HELP US! How few of the hundreds of thousands of Christians at home who are giving their pittances for the work and praying the prayer for laborers, are willing to day to let the Spirit put into their hearts and mouths to say "Here Lord, am I, send me!" Among the readers of the Mennonite there must be those whom the Lord would send. Oh, do not resist the call when it comes. Substitutes will not answer. Prayers will not answer. It is *you* that God wants and it will be the happiest moment of your life when you can say *Lord I will send me.*

A VISIT TO OUR MISSION STATIONS.

The writer had the pleasure, in company with other members of our Mission Board, to pay a brief visit to our Mission stations, Darlington and Cantonment, I. T. Darlington is now easily reached by the Rock Island R. R., which passes within a mile from it. As our visit occurred during vacation time, there were only two of our pupils, two girls, at the station at the time. Everything was therefore quiet in and around the buildings. Our brothers and sisters, the missionworkers, however had their hands full to do in gathering in the crops and fruit from the mission farm. The summer has been a very productive one for these parts, and our people had a great deal of work to do in harvesting that which has grown. The orchard yielded an abundadce of apples and peaches. Never-before did we see such nice and tall peach trees, laden with such an abundance of choice peaches, as we saw them in our mission orchard at Darlington. While at Darlington we visited some of the Indians in their tents and were very friendly received. We only regretted, that we were not able to converse with them in their own language. There are, comparatively speaking, but few Indians around Darlington at present.

From Darlington we went to Cantonment. This distance, 55 miles, had to be made per teams. We left Darlington about 6 o'clock in the morning and arrived at Cantonment about 9 o'clock in the evening. The day was a pleasant one, and the ride, besides the crossing of the North Canadian, which was quite high at the time, and the monotony connected with a drive over the endless prairie, was an agreeable one. On our way we passed a number of Indian camps and thus were permitted to have a good view of Indian life.

Arriving at Cantonment we were, as at Darlington, very friendly received by our mission workers. While at Darlington only two *girl pupils* remained during vacation, two *boys* remained at Cantonment. As it was already dark when we arrived, we could not look around very much that evening, but we spent a very agreeable and pleasant time in conversation with our workers, with Mr. Pulling the subagent stationed here, and our young Indian brother Ben, Roadtraveler. The latter had, some time before, come down from Halstead, Kansas, to visit his relatives, and at the time had his board and lodging in our mission.

The object which attracted our special attention the following morning was our new missionhouse. This is an imposing structure, standing on elevated ground, built of brick, with a mansard roof and, in the whole, very adaptedly arranged. It contains room for at least 75 pupils. The principal school room is large and well lighted, making it in every respect tasty and agreeable. The dormitories, as well as the kitchen and dining room, are large. Only the room for the second grade pupils might be a little larger, as this will no doubt be somewhat uncomfortably crowded if the full number of pupils to the extent of the other parts of the building can be secured.

Quite a number of Indians are camping around Cantonment, some of whom we visited in their tents. We also had an opportunity to visit one of their "Ghost Dances" and see how they in their heathenish way are trying to serve the "Great Spirit." To our sorrow we saw here how some of our former pupils, yea even several of our baptized young Indians, were participating in this "Dance."

We stayed at Cantonment over Sunday, and had religious services both morning and evening. After the regular evening service a prayer meeting was held, in which several young Indians took an active part, offering fervent prayers to God.

After spending several days at Cantonment, we returned to Darlington, making the greater part of the way during the night.

Our visit to these our mission stations again brought nigh to our minds the necessity of missionwork among these Indians, the greatness of the work to be done and the many difficulties and discouragements under which it has to be done. There is room for more earnest laborers in this our Lord's vineyard, more money could and should be used in carrying on the work efficienlty, but above all the earnest and incessant prayers of God's children are needed. Especially should we remember in our prayers our young converts, our baptized Indian brothers and sisters. The temptations with which they are beset, are many, their conflicts are great, and they, weak in themselves, are unable to withstand and remain true to their confession, unless they are strenghthened by the power of God. True, the love and friendship shown them by our missionworkers, the kind words of admonition and encouragement spoken to them, will do much towards strenghtening them. But the united prayers of God's children in their behalf will accomplish more.

A. B. SHELLY.

For the Mennonite.

JOINT-HEIRS WITH CHRIST.

E. K. MOHR.

Heirs because children, Rom. 8: 17; Gal. 4: 7. Not by adoption, but born into the family of God, John 1: 12. 13; 1 John 5: 1. His by the Spirit, through faith in Christ as revealed in the Scriptures, 1 Pet. 1: 23; Jas. 1: 18; John 20: 30. 31, and so made partakers of the divine nature, 1 Pet. 1: 4.

A rich father might will the bulk of his estate to a favorite son and give the rest of the children very little, they would all be heirs but not joint-heirs. A joint-tenant shares alike in every grain of wheat and every blade of grass that grows on the farm. So here, by this word "joint heir," our Heavenly Father wants us to understand that we are accepted before him according to the measure of Christ's acceptance, loved as He is loved, and having His place and portion as linked to Him forever. That we might appreciate a little, from what depths we have been taken and on what heights God has placed us, Ps. 40: 2; that we might praise Him, Ps. 40: 3; and rejoicing bring others to Him, Ps. 51: 12. 13.

Let us look at some of the things that we may share with Jesus Christ.

Love, John 17: 23, l. c. *as* John 13: 34, *as*
Joy, John 15: 11.
Peace, John 14: 27.
Union, John 17: 23.
Communion, Eph. 3: 19; 1 John 4: 16.
Strength, Eph. 6: 10; Matt. 28: 18–20; Phil. 4: 13.

Let no Christian say can't when he ought.

Life, John 10: 10. 28.
Light, Eph. 5: 8; Matt. 5: 14. 16. Not reflectors of light, an iceberg can do that, but light.

Words and thought can not reach the fulness of God's gifts to us through His "unspeakable gift," Eph. 3: 20; 1 Cor. 2: 9. It means *all things*, 1 Cor. 3: 21–23, and the fulness of all things, Col. 1: 19; John 1: 16—an unsearchable riches, Eph. 3: 8.

How are we to treat this inheritance? Enter upon it, use it, and enjoy it. God *gave* a great country unreservedly to Israel, Joshua 1: 4, but it was theirs to *take* it, Joshua 1: 3. Let us therefore honor God, by taking him at his word, step out upon his promises, and live in the fulness of his gifts, being "imitators of God as beloved children," Eph. 5: 1. R. V.

Grand Rapids, Mich.

HOW TO INTEREST AND HOLD OUR SCHOLARS.

An address delivered at the recent Sunday School Convention held at the Saucon Mennonite Church.

BY JOSEPH S. TAYLOR.

The way to interest a child is to be interesting to him. The way to hold a scholar is to continue being interesting to him. It is easy for a scholarly man to make himself interesting to intelligent adults. But it is not so easy for a learned man to make himself interesting to careless children. That is the reason why so many eloquent preachers make such poor speeches in the Sunday-school. They know too much; or they have not learned the art of being simple. Frequently also they do not know the art of being brief.

But the average Sunday school teacher is not a learned preacher. The majority of them are women whose office during the week is one not of instruction but of physical toil. They do not know too much. They know little, either of the Bible or of the pupil. And yet they undertake to fit the contents of the one to the capacities of the other. They never devoted one hour to the study of teaching as an art or science, and yet they are called upon to practice that art in its very highest department and its most difficult application. Moral culture is admittedly the most important, because it affects the character. It is most difficult because it is abstract in its nature, while the youthful mind is slow to comprehend abstractions. The question I am called upon to answer therefore resolves itself into this: "How may one become expert in the highest science and the finest art—the science and art of teaching—by baking pies six days in the week and teacking a class of children on the seventh?"

I do not suppose for a moment that much good will come of my telling you how to secure and hold the attention of scholars, because skill in an art is not acquired by telling, but by practice. Nevertheless I may briefly lay down a few particulars which it seems to me are important in the attainment of the end proposed. The laws of education are few in number, the rules are infinite. I shall specify a few of each, remembering that the former are far more important than the latter.

In the first place, the instruction must be as far as possible concrete. To render concrete that which by nature is abstract is the whole office of preaching, and of teaching in the Sunday-school.

The preaching of Jesus consisted largely in telling people what the kingdom of heaven is like. It is like a hidden treasure, like a goodly pearl, like a mustard seed. There are twenty-nine parables is his discourses, all of them designed to illustrate an abstract moral truth. He constantly used the common objects surrounding his hearers to make his meaning clear. It was not enough to make the bare statement that we ought to trust in the providence of God; but he pointed to the lilies of the field, saying, "they toil not, neither do they spin," yet see the splendor of their raiment. If God clothes them, will he not much more clothe you! If it was necessary for the Saviour thus to use concrete objects to explain the gospel to adults, how much more necessary is it for us to follow his example when we undertake to make the Word comprehensible to little children.

All that a child really knows of God is the Godliness he sees in you and me; hence the Sunday-school teacher must enforce his precepts by holy living. That after all is the most eloquent of all preaching, the most successful of all moral teaching. There is no valid argument the infidel can bring against a good life. There is nothing abstruse in practical piety. A kind deed is understood by the smallest child without the intervention of pedogogne or dictionary. A prayerful, self-sacrificing, sweet, brave, and tender heart speaks a language that no one can mistake. If the teacher is full of the Christ he would present to his pupil, it will go far to secure that interest which he craves. In other words, the converted teacher, other things being equal, will find less difficulty in interesting his little hearers than the unconverted. And no one ought ever be permitted to teach in a Sunday-school who is not a professing Christian.

I have said that to interest a child you must be interesting to *him*. The word interesting comes from the Latin root *interesse*, which means *to be of importance*. If you wish to engage the attention of a child, you must say something to him that in his opinion is worth saying and knowing. You must not be commonplace or stupid. You must rise above the level of conversation to which the child is accustomed at home, among his playmates, or in the public school. It you can not rise above that level you are not a fit teacher. You are not a teacher at all unless you know how to *teach*. And you cannot *teach* unless you have something to say that is worth knowing, and can make it so interesting as to compel attention.

What you teach need not necessarily be new either to you or to the child, but it must be presented in a new and striking light in order to attract and hold the attention of the pupil. The element of novelty is of the greatest importance in education. We all know how soon a child tires of his toys. He demands variety, in the nursery and the school room. Hence the teacher must be full of resources. His method of teaching must possess the infinite possibilities of the kaleidoscope, wherein the same bits of colored glass produce a thousand beautiful designs, and no two alike. The truth is ever the same, but in order to be interesting to a child, it must appeal to his imagination in a succession of glowing colors. How active the imagination of children is and how much amusement it affords them you must all have noticed. A chair becomes a horse and wagon. Upside down it becomes a pulpit. Shoved along the floor it becomes a plow or a sled or a steam engine. There is scarcely a creature living or dead that a child's imagination does not construct out of a few rude toys in the course of a day. The wise teacher will appeal to this faculty in presenting the word of God. If he has learned this art, there will be no trouble in holding the attention.

(To be continued.)

ARE YOUNG PEOPLE'S CHRISTIAN ORGANIZATIONS BENEFICIAL TO THE SUNDAY SCHOOL AND CHURCH?

An Essay read at the late Sunday School Convention, Saucon, Pa.

BY WILLIAM M. GEHMAN.

Before we are prepared to discuss this question properly, it is necessary to make a distinction, and this distinction in order to a more specific definition of the term Young People's Christian Organization. In general terms there are two classes of Young People's Christian Organizations, both classes are Christian organizations, and belong to and stand in and esponse the cause of the one universal Christian Church. The one class comprises congregational Christian organizations; the other class is more external and independent of the congregation and congregational and pastoral supervission. These latter organizations have constitutions of their own, devise means for their own government and policies, and meet in annual, general and district conventions for the purpose of instituting plans for future operations. To this class belong the Young Men's Christian Association and their Ladies Auxiliaries; the Epworth League; the Young People's Society of Christian Endeavor; the Woman's Christian Temperance Union, and others. The class of Christian organizations indicated in the question is congregational, and has for its aim congregational advancement. Congregational organizations are created at the suggestion of the Pastor and his church council, or by energetic members of the congregation. In either case they are under the direct supervision of the Pastor and his council. Their activities are inspired or at least directed by the Pastor and his council. The congregation then, through its spiritual head is the court which gives authority to these societies and which decides how long such organizations shall continue or when its banded existance shall terminate. These organizations are subject to same church discipline as individual members whenever they transcend the authority given to them, or in their operations tend to that which is hurtful to the congregation at the word of the Pastor and council they cease as organizations. Practically then, they are harmless and are speedily checked in any harmful career they may choose for themselves. While we stontly maintain that the former and more independent organizations are a benefit to the church, we give our attention to the question and maintain that the latter, congregational organizations need still less apology. A fundamental question arising in this discussion is: Do these Young People's Christian Organizations have a right to exist? If we grant that they have, we have gone very far towards confessing the benefits derived from their existence. There are even intelligent ministers and laymen in the church, who maintain that these organizations have no right to exist, that the congregation with its Pastor and council, and in some instances with their conferences or synods, are the only proper church organizations, that these Young People's Christian Organizations had no place in the apostolic church, and that the church exceeds her delegated authority when she creates or sanctions special christian organizations. When conditions change, however, methods must change. In the apostolic church there were at first no deacons. When the usefulness of the diaconate became apparent, the office of deacons was created. And this has become the generally accepted law. The church may create no superior order to that which Christ and his apostles appointed; but it may create whatever inferior and subordinate order the exigencies of times demand, provided that these orders are christian and consistent in their purposes and activities with the inner spirit of Christ and his kingdom. So created, these orders are not only right, but of immense value and benefit. The benefits of the Young People's Christian Organizations are of two kinds, spiritual and material. They are promotive of an intensive as well as an extensive growth, causing a more profound piety to dwell in the individual soul and daily adding to the church the souls of them that shall be saved. Considering the spiritual benefits, we mention first that the soul more precious in the sight of God than the worlds, is saved. These Young People's Christian Societies would not be christian societies at all if they did not foster in the lives of their members a growing similarity to the life of Christ, and if they did not in this part of their alm make use of the means of grace freely given them by Christ. The life of every such organization has for its chief nourishment Christ's word, the singing of spiritual hymns and psalms and prayer. The members of these societies engage in church work, spiritual and otherwise extra to that which as mere members of the congregation they would enjoy. Their meetings occur generally during the week. Spiritual exercise on week days is added to the spiritual exercise of the sabbath. The result must be, increased spiritual life, a purer morality, a deeper piety, a more saintly communion. Thus the individual soul is benefited, and there is an aggregation of redeemed and spiritually strengthened souls. Who will say that this is not an immense benefit to the Sabbath-school and the church. In the list of spiritual benefits I mention secondly, that to a large extent the staying qualities of the church militant are here produced. We look to permanent benefits; the church has passed through several eras of persecution. Persecution and decadence of the faith may threaten it in the future. What shall save her against anti-christian woe? The powerful impetus given her in the present by her godly faith abiding members unswerving in their devotion, ceaseless in their prayers and in their works. The increased activities, due to the operations of Young People's Christian Societies, produce an increased interest in the church, and increased interest in the church leads to a closer personal identification with Christ and his church. Men become zealous for the cause, no stone is left unturned in the endeavor to accomplish the principle. Children are at once brought under the influence of the whole spiritual world. The generation is molded and anchored. The foundation which is Christ, is laid for the next generation. A love and a zeal are created for holiness which will leave their influence as admonition and encouragement for long eras. The law of the Lord thus actively and personally upheld, shall convert many souls. The church of the future will be unshakable from her foundation, though the waters roar, the mountains quake, the heathen rage, and the Kings of the earth take counsel together. In view of this fact, Young People's Christian Organizations are an incalculable benefit; especially because they are christian societies of the young and for the young. The third spiritual benefit of Young People's Christian Organizations is the opportunity for intelligent faith, and intellectual apprehension of the great truths of Christ's kingdom. Blind faith and superstition are twin companions. Blind faith is weak, all scripture is profitable for doctrine, for reproof, for correction and for instruction in righteousness. Plainly than we may not omit a study of doctrine if we wish to obtain a pure, strong saving faith. One feature of Young People's Christian organizations, is Bible reading and study, and the formal, or informal exchange of opinion and experience during a meeting is of great value; in so far as it will induce men to search the scriptures. The practical and material benefits of Young People's Christian Organizations lie mainly in this, that they are local; and congregational missionary societies, whose aim or influence direct or indirect, is to bring children to the Sunday-school, and adults to the church, and thus to increase the numeral strength of the congregation and in the aggregate of many congregations to add very largely to the membership of the whole church militant. The general secretary of one of the large and undenominational christian organizations in a recent address amongst a large array of wonderful and encouraging figures, presents this one, which is specially significant. In the twelve months previous to his speaking, 82,501 members of this particular society became members of some branch of the christian church. What would be the total result of the statistics of all the Young People's Christian Societies? I do not care whether any one argues that congregational societies proportionally accomplish more or less, than the more independent Young People's Christian Organizations. One thing is established, and that is, that they are a great power for the evangelization of the world, that the church can use them, that in fact they are a proper agent of the church in this work of evangelization; that they have accomplished and are accomplishing great good, and that they are therefore a benefit of which Sunday-schools and congregations should gladly and thankfully make avail.

THE MENNONITE.

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With this month the MENNONITE enters upon the seventh year of publication. It is changed in form and appearance, but the spirit and tenor remains unchanged. The MENNONITE has occupied an unassuming position, but with an aggressive spirit denounced the wrong and upheld the right. As in the past, so in the future shall there be decided enmity against satan and the powers of darkness. But a determined effort to lift the fallen, elevate and edify the followers of the master. And especially shall there be an aggressive spirit shown in the future in both home and foreign mission work. Praying that as month after month the silent messenger is sent forth it may do great things for the Lord's cause, to His glory and our salvation. The price of subscription remains the same, 50 cents a year. The publication committee certainly claims the right to ask that all subscriptions be paid promptly.

Bro. Gottshall, of Schwenksville, gives catechetical lectures regularly to a class of ten. The class was just organized and is expected to increase.

The Central District Conference will convene in Berne, Ind., Oct. 1. On the 3rd of October a Ministerial Conference will be held. On the 5 and 6 of October the annual Sunday-school Convention will be held.

Rev. J. B. Baer, traveling missionary, is at present working among the brethren is Nebraska and Dakota, and expects to reach Mountain Lake, Minn. in time to assist in the conference work during October. In the early part of November he is expected to come east again.

The German Almanac, "Bundes Bote Kalender," published by the publication board of the General Conference, for 1892, is ready for delivery. Single copies, 10 cents; per doz. 72 cents, 12 cents postage; 50 or more copies at 5 cents each. Address: WELTY & SPRUNGER, *Berne, Indiana.*

Prof. H. H. Ewert, for a number of years principal of the Halstead, Kan. "Fort Buildnngs Schule," has resigned his position there, and accepted a call from Manitoba, British America. Bro. Ewert was called by the British Government to superintend the schools of the large Mennonite districts in Manitoba. Bro. E. and family are already at the new post. May the Lord abundantly bless them for much good.

That the work of the Lord is going nobly forward among the brethren in the North and Northwest is plainly evident in the reports coming from there. That in "union there is strength" and "in the co-operation of forces there is power" is keenly felt by them. In order to be enabled to accomplish more and to bring the scattered and isolated churches into closer fellowship the need of a Northern Conference was felt and at last decided upon. Upon the invitation of Bro. G. Neufeld, of Mountain Lake, Minn., the conference will be held in his church, and will convene October 11. The opening exercises will consist of Missionary services. The brethren A. B. Shelly and J. B. Baer, will be present and assist in the work.

ANOTHER OF OUR MISSIONWORKERS CALLED AWAY.—Again the angel of death has visited and called away an efficient worker from our mission in Indian Territory. Brother A. E. Suderman, one of our missionworkers at Darlington, died on Sunday evening, August 23rd, after a brief illness of only *five days* with malaria fever. Brother S. had been in the employ of our mission for nearly or quite a year, assisting brother H. R Voth in the office and brother J. H. Schmidt in the school room. He had proved himself an efficient worker, and his modest, unpretending and in every way christian deportment made him beloved by all who knew him His sudden and unexpected departure is sorely felt by many. The body of our deceased brother, who had attained the age of 28 years and 4 months, was brought to his parents at Newton, Kansas, and there buried. David Auernheimer, a young brother from Summerfield, Ill. has been called to take the position made vacant by the death of Bro. Suderman. He has accepted the call and has already entered upon his labors.

CHURCH NEWS.

UPPER MILFORD. — In attempting to write something of our current history that might be for the edification and encouragement of others, the pen moves rather hesitatingly the difficulty lying, of course, back of the pen in the mind of the writer. The most *natural* thing to do would be to complain, but that is neither edifying nor encouraging, nor is it prompted by the Spirit of Christ. About the next thing in the order of *naturalness* is boasting or making a great splurge of what we have done and are doing. This is as directly opposed to the christian spirit as the former. Desiring to avoid both these human, sin-born extremes, we will endeavor simply to state a few plain facts: There are quite a number of our people, both among the younger and among the older members, who take a lively interest in the Master's work, and they are found regularly in their places in Sunday-school and in church and a few quite regularly in the weekly meetings for bible study.—Others are not so faithful in their support of the work, frequently allowing one thing or another of a less important or even of a trivial character to prevent their attendance, and to serve as an excuse for not taking an active part in the work.—Our Sunday-school has for the last while not had the usual good attendance which rejoiced us during the earlier months of the year. We hope and pray for a revival of real spiritual interest.—Flowers, those emblems of God's love, have of late had a regular part in our church services. The sisters, who from Sabbath to Sabbath bring them to the church and place them there in order for their silent yet effective mission, will not miss the approval of the Master if they do it in His name.—Despite the very unfavorable weather a number of our people attended the Sunday school convention at the Saucon church, and a mention of that time always brings a smile of pleasant recollections to the face. The work of that convention is the source of much profit and a great help to many of us. We were glad to hear inquirers and to see special note made as to the place of the next convention. May the Lord own and bless His work among us!

DEEP RUN.—As per notice in these columns in last issue we enjoyed a series of services on August 30 and 31. On Sunday morning August 30th, Bro. Harvey G. Allebach preached in the English language from Matt. 11: 4. Our aged brother J. H. Oberholtzer was also present and gave a short address.

In the afternoon the Sunday-school children with parents, officers and friends gathered in the church in the capacity of a children's meeting. The 23rd Psalm was recited by the school. An exercise on the "Good Shepherd" was conducted by the pastor, with a number of members of the school who had committed Bible verses bearing on the example of the Good Shepherd, on the precepts to the members of his fold and the promised reward. Several selections were recited by the children. Addresses were given by H. G. Allebach, Samuel W. Gross, and J. H. Oberholtzer. The recitations and addresses were interspersed with singing by the audience. All enjoyed the day; one little girl told to her mamma, "this was nice church, I wish we could have it for two days."

Monday, August 31st was devoted to mission services. Bro. J. B. Baer our home missionary and A. S. Shelly of Hereford preached in the forenoon, the former in German the latter in English. In the afternoon we had mission convention for the discussion and consideration of different topics in mission work. J. B. Baer read an instructive paper on the topic; what is home mission work. A. S. Shelly spoke on home mission work and in particular on the work among young Christians, showing and urging the needs and benefits of young people's associations. J. S. Moyer spoke on foreign mission work, topic, "what do I owe to foreign mission work?" The address was listened to with rapt attention, and no doubt all felt, that they owed more to mission work than they had anticipated. Opportunity was given for general discussion. Bro. J. H. Oberholtzer spoke of the impression he had received while listening to what the younger brethren had to say on these topics. Collections were taken in these meetings for our mission work both home and foreign. May we have many more such times of refreshing.

PHILADELPHIA.—The heat of summer is gone and with it the vacation season. In spite of the fact that the large majority of our people have spend a great part of the summer in the country, the services have been well attended and the interest has not abated as much as usual.—At last the long looked for freedom by our people has come. The last debt on the church is paid, and that not by suppers or fairs or other worldly schemes, but by "free-will offerings," the only Bible plan to do such work. On the 28th of Sept. about the time the paper reaches its subscribers the event will be celebrated by a Mortgage cremation, and appropriative services. Gospel services will be held during the week of the first of October, and on Sunday Oct. 4th the ordinance of the Lord's Supper will be observed, morning and evening.

THE CONVENTION

Proceedings of the Eighteenth Annual Sunday School Convention of the Eastern District of the Mennonite Church, held in the Saucon Mennonite Church, August 17th and 18th, 1891.

The Convention was opened at 7.30 p. m. by the President Wm M. Gehman with devotional exercises. The address of Welcome was delivered by Supt. J. B. Clymer, to which Wm. M. Gehman responded. After singing a few hymns, the Convention organized by electing the following officers:

President, Anthony S. Shelly; German Secretary, Allen M. Fretz; English Secretary, H. G. Allebach; Treasurer, J. S. Moyer. The Convention resolved to defer the usual reading of the Minutes to a later period in the session.

The Convention immediately proceeded to take up the discussion of the First Topic, "Are Young People's Christian Organizations Beneficial to the Sunday-school and Church?" Wm. M. Gehman read an exhaustive paper in the Affirmative consideration of the Topic. He classed their benefit under two heads, Material and Spiritual. Young People's Societies inculcate piety in the individual soul, and multiply the church membership. Christ is their Leader, and they would not be true Christian Organizations it they did not take Christ as their nourishment. The staying qualities of the Church militant are defended, and opportunity is given for the exercise of intelligent faith. They do not omit the study of doctrine. They are evangelizing agents,—Local and Congregational Missionary circles. In three years 82,501 individuals from its ranks became members of the Christian Church.

N. B. Grubb considered the Negative side of the Topic. He maintained that no society should be more than an auxiliary of the two parent institutions. They should be under the supervision of the spiritual body of Christ. Great care should be exercised against spiritual pride. Members very often become bigoted and prejudiced against others not so zealous for the cause. Those that attend them too often neglect their duties in the Sunday-school and Church.

In response to a question by J. B. Baer, as to which society is regarded the greater help to the Church, the denominational one or the undenominational. Wm. M. Gehman replied that the undenominational society had the superior distinction of drawing those outside of the Church into it. N. B. Grubb then warmly advocated Young People's Societies. Timely remarks were also made by Allen M. Fretz, Anthony S. Shelly, H. G. Allebach, and Harvey G. Shadinger.

The discussion of the Second Topic, "How to Interest and Hold our Scholars," was opened by Harvey G. Shadinger. He reviewed the various opinions entertained by teachers concerning the subject; that some teachers prefer asking the given questions in the Lesson Quarterly, and others, their own; some talk too much, and others too little. None, however, was material. There were good points in every one. But be sure that you are a Christian if you wish to elicit interest. The room should be made attractive. The pupils should be prayed for. But the key to the whole situation was,—Convert the children and then, interest will be insured.

Joseph S Taylor continued the decussion by making an exhaustive summary of the principles underlying the art of interesting and holding pupils. 1. The way to interest a child is to be interesting to him. The way to hold a scholar is to continue being interesting to him. 2. Instruction must be concrete. This was the Saviour's method, who employed twenty-eight parables to explain the kingdom of heaven. All the child knows of God is the Godliness in you and me, hence our teaching must be enforced by holy living. The word, *Interesting* means, to be of *Importance;* hence to interest a child we must say something that in his opinion is worth saying and knowing. 4. What we teach need not be new but it must be presented in a new and striking light. In the kaleidoscope, the same old bits of colored glass become a succession of the most beautiful designs. 5. The first thing to be observed in studying the lesson is that the teacher should begin early in the week. 6. He should not rely too much upon helps. An Oxford Bible and the Sunday School Times are what are essential. 7. Make yourself first of all thoroughly familiar with the text. 8. Adapt your matter to the conditions of your particular boys and girls. 9. Let all illustrations cluster around a few points.

In teaching the lesson 1. The most important part of teaching is the preparation of the teacher. It is not an easy matter to condense six days of study into a half hour of instruction. 2. Every scholar should do something. The Kindergarten is a successful school because it is a *doing* school. 3. Do not talk too much. 4. Allow the pupils to do some talking. 5. One method of interesting Bible classes is to pass around a series of questions written out on slips of paper. 6. The habit of appearing before the class without notes or lesson helps is not an evidence of superior piety or teaching ability. 7. Never content yourself by simply asking the printed questions and receiving perfunctory answers from the text. 8. When possible, employ pictures, maps, etc. 9. Do not undertake to teach too much. Select a few definite points and drive at them. 10. Make your instruction practical. 11. If this standard seems high, do not be discouraged. God does not reap where he has not sown. But he requires each one of us to do his best.

On account of the lateness of the hour, Mr. Taylor agreed to defer the completion of his remarks to the next morning's session. After singing and prayer, the Evening session adjourned.

On Tuesday morning the convention opened with devotional services. N. B. Grubb was appointed a committee to collect and summarize the reports of the Sunday-schools represented in the convention. J. S. Taylor then resumed his discussion of the above mentioned Topic, and briefly restated his principles.

The Third Topic, "What can be done in the Sunday-school to elevate the character of its music," was opened by H. G. Allebach. He read a paper considering the Topic under two heads, (1) the musical production itself, and (2) the rendering of it. In vocal music, the sentiment embodied in the words constitutes the chief part, while the melody is but a convenient vehicle to convey the sentiment, the two being indissably connected. Since the words are of more importance, the melody must not be of so glaring a character as to cause one to lose sight of them. The melody must suit to the words. Sunday-school music confesses to be devotional in its sentiment. It should minister to the glory of God. No song should be operatic in character. It should aim to fire the singer with spirit and zeal. The best music consists of plain words, with sentiment easily grasped, and with melody pleasing. The voice of the singer should be radiant and firm. A singing class should be carried on to train pupils to sing efficiently. The piece should be sung with expression. The music can also be admirably suited to the theme or lesson of the day.

A. S. Shelly then reviewed in German some of the above ideas, and emphasized the facts that there was too much singing for melody's sake, and that singers seem too soon to grow weary of pieces that are made up of excellent and permanent qualities. The constant demand for new hymn books betrayed a state of mind that ought not to be. Singing should convert the soul.

A. M. Fretz, J. B. Baer, and N. B. Grubb closed the discussion with interesting remarks.

The Fourth Topic, "What stand should our Sunday-school take in regard to Secret Societies," was opened by Aaron M. Rickert who read extracts from tracts in his possession. Some Secret Societies do not mention the name of God. They, as a whole, do not support Christ's poor. We ought to trust in God's providence; that is sufficient. A. B. Shelly being absent, the Topic was further discussed by various speakers; and it was the ultimate sentiment of the Convention that, inasmuch as the Church had taken a decisive position on this subject, the Sunday-school could do no more than to support the Church's action.

Referred questions were then answered, after which a committee consisting of U. S. Stauffer, Mrs. J. B. Baer, and J. B. Clymer was appointed to arrange a programme for the children's festival to be held in the evening. Singing and prayer then closed the morning session.

In the afternoon, after devotional exercises and the answering of more referred questions, Supt. Frank Rosenberger opened the Fifth Topic, "The Sunday-school Teacher's Highest Aim." He observed that teachers should be earnest, attentive, and week-day Christians. He drew an instructive contrast between so-called *dead* faith and *living* faith, showing how inconsistent with the aim of the Sunday-school teacher was the former faith, what little effect a teacher possessing such faith really had. Dead faith should by no means be taught.

J. S. Taylor and others then closed this Topic, and the Sixth Topic was in order. C. H. Moyer, who was to discuss General Sunday School Convention Work was not present. J. G. Weinberger, therefore, began a "Review of the present Convention." He reviewed the work of the Convention very creditably, and restated the prominent ideas brought out by the various speakers in their chosen lines of thought. In regard to Young People's Christian Organizations he remarked that the very best motives are not exercised rightly, but still, many had selfish motives. On the whole, considering the few objections to them, they had come to stay. He could only say Amen! to the thoughts developed upon the other respective Topics. The referred questions, in his opinion covered a wide range of thought, and were becoming one of the most interesting and instructive features of the Convention. He eulogized the ever-progressing work of the Convention, and regarded the present Convention in every way superior to any that preceded it.

N. B. Grubb then read the following summary of the reports submitted by the represented schools:

No. of Schools represented, 85; No. of Pupils, 1284; average attendance, 724; No. of Teachers, 189; volumes in Library, 1889; money collected, $847 22.

The collection lifted at this Convention together with the proceeds of the Jubilee held by the Sunday-schools in July of this year, were by vote of the Convention, added to the fund established for the education of needy young men in the Gospel ministry.

The next Convention is to be held at the Deep Run Church in August 1892. The programme committee appointed by the President consists of the following: A. M. Fretz, A. B. Shelly, and I. K. Freed.

The Convention adjourned with several inspiring hymns and prayers.

In the evening the pupils of the Saucon Sunday-school rendered very acceptable exercises, and various addresses were delivered.

The blessing of God was richly manifested through the entire Convention. Although the elements were not propitious, the spirit and the activity of the neighborhood were not affected. And every one present bears witness to the excellence of the Convention.

H. G. ALLEBACH, *English Secretary.* A. S. SHELLY, *President.*

MISSIONARY BRIEFS.

Dr. Cross, of the Free Church of Scotland Mission on Lake Nyassa, Africa, has upon the roll of his school the names of 300 children rescued from slavery.

There are 400 workers in the Irish Home Mission connected with the Society of Friends, and Sunday-school work is progressing in their hands.—*The Christian.*

It seems strange, but Northern Bengal, where Dr. Carey first preached the Gospel, has to day no missionary provision (at least no Protestant missionary provision) for 9,000,000 inhabitants. —*Missionary Review.*

The Rev. W. G. Lawes, one of the pioneer missionaries in New Guinea, has translated the New Testament into ten languages of the savage Islands, the last one, in the Motu language, being in the publisher's hands.

Japan is said to have 191,168 Shinto temples, with 14,489 priests; and 72,039 Buddhist temples, with 56,266 priests, a totel of 263,207 buildings for the worship of false Gods, and 70,755 men to lead and inspire.

The printing of the whole Bible in the language of the Sunda Islands (Dutch East Indies) is now complete, as appears by the *Orgaan* of the Netherlands Missionary Society. Between 300 and 400 persons have been engaged upon it.

In the Basel Mission upon the African Gold Coast are 10 stations, 70 out-stations, 35 missionaries, more than 9000 adherents, and about 3000 pupils in the schools. The Wesleyan Gold Coast Mission has about 6000 communicants and about 19000 adherents.

One evidence of the reaction against foreigners in Japan is the fact that the empress and members of the aristocracy have given up the wearing of the western style of dress for women, and the native historical costumes are again to be worm exchisively.

Before Christianity entered India, lepers were treated with shocking inhumanity. Many of them were buried alive. The English rulers have put a stop to this custom, and for fourteen years there has been a special Christian mission to the 135,000 lepers in India.

MISSION DEPARTMENT.

FROM OUR MISSION FIELD

Brother H. R. Voth, superintendent of our Missions in Indian Territory, in his last quarterly report to the Mission Board, writes as follows:

"The past quarter was rich in restlessness, expectations and excitement for the Indians. They received part of the money which the government is paying them for their land. But as the money arrived a few weeks later than they had expected, they became very restless and dissatisfied. While they were waiting for their money, as well as during the time the money was paid out to them, they cared very little about work and the management of their small farms. Visiting, trading, dancing, gambling, racing, etc., occupied all their time and attention. We desired to engage a young Indian for a short time to help us on the farm, but it was almost impossible for us to obtain one, though hundreds of them, and among these a number who had been in our school, were lounging around the agency.

To perform any mission work among the Indians during this period seemed like a fruitless effort. To get them together for public worship was utterly impossible. I therefore went out into the camps and spoke with the individual ones, reminding them of their immortal souls and trying to point them to the Lord. Whether the hard roadside, the rocky ground, and the thorns will wholly hinder and prevent the growth of the good seed thus sown, or whether here and there a seed may have fallen upon good ground, there to be preserved for future growth, the Lord only knows."

In writing of a number of our baptized Indians, several of whom have been working in our mission, brother Voth states, that individual ones were doing quite well, but that others of them are apparently falling back. He says: The few young Christians are in the camp like an inexperienced mariner with a frail vessel upon the raging billows. Many of them will be lost. This will remain to be so until some of the older ones are converted upon whom these young ones can lean and whose exampel they can follow.

He further writes: "The allotment agents are at work here surveying and assigning the Indians their land in severalty. It is probable that in a few months from now, the Indians of these tribes will be settled upon their lands and will have their permanent homes. Most of the Indians who have hitherto lived near the agency are moving away. Many Arapahoes, and among them a number who have their children here at school, are moving to the South and North Canadian, and others to the so called Red Hills from 20 to 30 miles away from here. Many others will settle in the Seger Colony. I allow myself again to remind the Mission Board of the necessity to have our Mennonite Mission in some way represented in these new settlements.

Once during the past quarter I visited our Cantonment station, where we celebrated the Lord's Supper, in which nearly all the young baptized Indians joined with us."

With fraternal greetings,

H. R. VOTH, Supt.

The business instinct is indispensable for the conduct of a missionary society; but it is not sufficient, it is even injurious, if it is not founded in piety and joined with a real zeal for the cause of the Gospel.—*Journal des Missions.*

CANTONMENT, INDIAN TERRITORY.

Brother Paul Mouttet, the superintendent of our Mission station at Cantonment, I. T., writes as follows:

"By the grace of God we have again been permitted to labor on for another quarter. And, although not every thing went just as we would have desired it, we still must confess, the Lord has been gracious unto us.

In the early part of April sister Lucretia Arrow died with consumption, as has already been reported. It was a great surprise for her relatives, as well as for us, to see our dear and true Lucretia thus called away in the bloom of her life. We fervently hope to meet her with the redeemed above.

On account of the same disease we had to dismiss one of our boys from school, who will most probably never be able to come back. The sanitary condition of our children was in the whole not as good as we would have desired it. Fevers, coughs and sore eyes frequently occurred. The deportment of our children was good. We had very little difficulty with them.

As much as my time permitted me to do so, I visited the camps and conversed with old and young Indians, more especially however with those who understand and speak english. As long as I spoke to them about temporal things all would listen and engage in conversation. But when I began to speak about religion, they all became more or less reticent, and some even walked away. I went so far as to approach any one, whom I met on my way, with the questions: Do you believe that Christ can save you? Do you hope to obtain eternal life? What is Jesus to you and what do you say to his teachings? Generally the answer would be, 'It is all good, I think much of it.' But when I then asked the question, why are you not a christian? I never received a direct answer. They pretend to believe that salvation is to be obtained through Christ.

Harry told me that he still remembers the beautiful stories which he has learned at school, that he is very thankful for what the Mennonites have done for him, but that it is so very hard for him to live up to that which he has learned, as there are so many in camp mocking and laughing at him. I offered to procure a place for him where he could lead a christian life. He said he would consider over it.

As there were many young men around Cantonment, I tried to prevail on them to come together for Bible study. A number declared themselves willing to come providing others would attend. But there was always something in the way, so that the plan could not be consummated. In the spring one after another of these young men went away from here, and only a few remained. These now excuse themselves by saying, that they will move to their farms and consequently they can not attend. So my plans could therefore not be carried out. We hope however in the future to be able to do something in this direction. May God grant His grace!

As much as the state of the weather would permit, we went with our children to the camps on Sundays and held prayermeetings there.

Requesting your intercessions,

P. MOUTTET.

The missionary work of a church is both fruit and measure of its inner spiritual life.—*De Heidenbode.*

SUNDAY SCHOOL.

"WE WOULD SEE JESUS."

"We would see Jesus," for the shadows lengthen
Across this little landscape of our life;
"We would see Jesus," our weak faith to strengthen
For the last weariness—the final strife.

"We would see Jesus"—the great rock foundation,
Whereon our feet were set by sovereign grace;
Not life nor death, with all their agitation,
Can thence remove us, if we see his face.

GREETING IN OUR NEW SUIT.

With this issue we begin volumn VII. of *The Mennonite*, and in entering upon its seventh year we thought it was about time to give it a new suit, and to show that it has grown; yes, grown in size and also in popularity and love with its readers. We feel confident that many are saying, "yes we could not do without *The Mennonite*." We have all come to recognize the truth that our church, especially in the east, needs an english paper. As *The Mennonite* has outgrown its old suit and form, we have also more space for our Sunday-school cause therein, and it is to be hoped that Sunday-school workers and friends will take advantage of this privilege, and give us their assistance to make this department interesting and useful, by contributing to its columns, and extending its circulation, and thus also extending its influence for good. The work of the Sunday-school is the work of the church, and also of each individual member of the church. If the former is neglected or lagging, the church will suffer in consequence.

Our late Sunday-school convention at Saucon, was a good one. And though we never had a convention of which we could not truthfully say the same, we must say our annual conventions increase in interest and usefulness. The work done was practical work, and no doubt all that participated, or listened, were practically benefited. Such occasions are truly times of refreshing from the presence of the Lord. The consideration of such topics as, "Are Young People's Christian Organizations beneficial?" "What can be done to elevate the music of our Sunday-schools?" "What stand to take in regard to secret societies?" are timely topics, and the way and spirit in which they were treated showed that a deep interest was taken in the questions. We hope our readers will not fail to read and re-read the interesting report of the convention in this issue.

Bro. Grubb has not yet received responses from all our Sunday-school workers, to the questions disributed at the convention. Answers to those questions will not only be for the personal interest of the Bro. who formulated and distributed the questions, but they will likewise serve as material and hints for the programme committee for next year. For the benefit of those who may not have received a blank, and for those who may have lost or mislaid theirs, we give the questions below:—

1. What feature of the Convention has impressed you most?
2. What was the best thing said?
3. Have you been prompted by anything that was said or done, to form new resolutions for the future, and what were the resolutions?
4. What topic would you suggest for discussion at the next Convention?
5. Are you really benefitted by the Conventions?
6. What is the best thing that you brought with you from the Convention?
7. Can you make any suggestion as to how our Convention could be made better?

The responses thus far received are very satisfactory, and show that the respondents were very much interested in the work.

Answers should be send to Bro. Grubb, or to the Editor of this department, who will make use of them in formulating the programme for next year.

MEMORIZING BIBLE TEXT.

Lately, in conversation with one of our aged brethren upon Sunday-school matters, we were told that, good as the present saytem of Sunday-school teaching may be, we may be drawn to him and become heirs of his glory. He was yet in the world as the Light of the world, but he would soon be lifted up as the means of lighting all, those who reject him will ever abide in darkness, while those who receive him, shall have the light of life and be the children of light.

years ago. The custom then was to have the children commit Bible verses and to learn and memorize questions and answers from a Bible question book. To encourage them in this as well as to promote regular attendance, the children were rewarded with small blue and red tickets for a certain number of verses and questions learned. With these tickets they could in turn purchase more valuable rewards. Many precious Bible verses and truths were thus stored in the memory, and though the meaning of many of them was obscure to the child, they were there, and from personal experience we know what use can be made of them when the mind is more mature. In our present system of teaching this "good old way" is too much neglected, we aim more to explain a few verses, and fix the truths in the mind. As a rule with younger children this is only passing; the truths are not as endelliibly fixed in the mind as memorizing will do. Though we do not wish to discard and discontinue the use of our present excellent system of Bible study, we believe that with it, especially for younger children we should unite part of the "good old way." We would insist on more memorizing, and to encourage the children in this, offer them rewards. The ticket system is good in its place. Below we offer a plan for such work in connection with our present lessons; which, with a little instruction as to how, by the teacher, can be used with profit. Twelve questions are selected on the passage following the last past lesson including the next. The answers should be given as near as possible in the Scripture language; beside these the memory verses and the golden text should be committed. The child should know before hand what it is to receive for learning them. Of course, we take for granted that *The Mennonite* is received in every family where there are children to study the lesson, and by every teacher:

LESSON 1.—October 4th.—John 10.

1. What power had Jesus over his own life? v. 18.
2. What did the Jews ask Jesus? v. 24.
3. What did Jesus answer? vs. 25–30.
4. What effect had this answer upon the Jews? v. 31.
5. What did Jesus say to the Jews? v. 32.
6. What did the Jews try to do to Jesus? v. 39.
7. Where did Jesus go? v. 40.

John 11.

8. Who was sick at Bethany? v. 1.
9. Who were the sisters of Lazarus? v. 1.
10. What did Mary do to Jesus afterward? v. 2 and chapt. 12 3.
11. What did Jesus say of the death of Lazarus? v. 11.
12. What did Jesus say of himself in this connection? v. 25.

Lesson.—*Christ Raising Lazarus.—John* 11, 21–44.

POINTS.—He who is the Resurrection and the Life is not troubled in the presence of death. His tears are tears of love and sympathy, not of sorrow. In them we see the *man* of love; when he says "Lazarus come forth," the God of love and infinite power. The great stone of sin is rolled away and Christ is now calling to sinners to come forth to life—life in him.

LESSON 2.—October 11th.—John 11.

13. What effect had the raising of Lazarus upon the Jews? vs. 45, 46.
14. What did the chief priests and pharisees do? vs. 47, 48.
15. What did Caiaphas prophecy? v. 51.
16. What feast of the Jews was nigh at hand? v. 55.

John 12.

17. Where did Jesus go six days before the passover? v. 1.
18. What did Mary do to him? v. 3.
19. What objection did Judas Iscariot make? v. 5.
20. What was the ground for his objection? v. 6.
21. What did Jesus say concerning it? v. 7, 8.
22. What honor did the common people show Jesus? v. 13.
23. What request did the Greeks make of Philip? v. 21.
24. What did Jesus say of him that would serve him? v. 26.

Christ Foretelling his death.—John 12: 20, 36.

POINTS.—It was not for his sake that Christ should be glorified on the earth, for he had a far superior glory with the Father, but he was glorified for our sake, that we may be drawn to him and become heirs of his glory. He was yet in the world as the Light of the world, but he would soon be lifted up as the means of lighting all, those who reject him will ever abide in darkness, while those who receive him, shall have the light of life and be the children of light.

LESSON 3.—October 18th.—John 12.

25. What had Esaias said of Christ when he saw his glory? v. 41.
26. Whose eyes are blinded? v. 37.
27. Why did many not confess him? vs. 42, 43.
28. Seeing Christ is seeing who? v. 45.
29. For what did Christ come into the world? v. 47.

John 13.

30. What was the limit of Christ's love to his own? v. 1.
31. Under whose influence was Judas Iscario? v. 2.
32. What humble service did Christ perform for his disciples? v. 5.
33. What did Peter say? v. 8.
34. What loss unless washed by Christ? v. 8.
35. Were they all cleansed by the outward washing? v. 10
36. What did Jesus say he had given them? v. 15.

Washing the Disciples feet.—John 13: 1–17.

POINTS.—The love of Christ to his people is unchanging, though they sometimes grieve him, still he loves them. In this lowly service he rather gave them an example of true brotherly love, than a command to be literally followed.

Unless men are purified from the love and practice of sin by the Spirit of Christ, they have no interest in his salvation, though they may outwardly perform all required ceremonies.

LESSON 4.—October 25th.—John 13.

37. What blessing is promised to him who receives Christ's servants? v. 20.
38. What caused trouble to Jesus? v. 21.
39. Who would betray Jesus? v. 27.
40. What new commandment did Jesus give his disciples? v. 34.
41. Which of Jesus' disciples would deny him? v. 38.
42. What did Peter say he would do for Jesus? v. 37.

John 14.

43. What did Jesus say to comfort his disciples? v. 1.
44. Where are there many mansions? v. 2.
45. Why did Jesus go away? v. 3.
46. What promise did he give them? v. 3.
47. What did Jesus say he was? v. 6.
48. What promise in asking any thing in the name of Jesus? vs. 13, 14.

Christ Comforting His Disciples.—John 14: 1–3; 15–17.

POINTS.—Blessed and glorious comfort when Jesus speaks:—Let not your heart be troubled Blessed home:—In my Father's house. Christ opens heaven, knowledge opens Christ; Christ is the door, knowledge is the key. The only means of access:—I am the Way, the Truth, and the Life. God in the operation of his love and in the influence of his Spirit, is found every where except in the perverted passions of men. These alone do men of corrupt minds seek him; here *only* he is not to be found, and therefore they become infidels and atheists.

We submit this plan of Bible study to the Sunday-school workers, and friends of *The Mennonite*, and would like to hear their opinion about it, whether it is of *approval* or *disapproval*. Let us hear from you. If the plan is generally accepted, we shall continue to arrange similar lessons for the future; if not, we will devote the space to other Sunday-school matter. With your assistance we will make this department interesting and profitable.

GOD'S SPARROWS.

A good woman, searching out the children of want one cold day, tried to open the door in the third story of a wretched house, when she heard a little voice say:

"Pull the string up high! Pull the string up high!"

She looked up and saw a string which, on being pulled, lifted the latch, and she opened the door upon two half-naked children all alone. Very cold and pitiful they looked.

"Do you take care of yourselves, little ones?" asked the good woman.

"God takes care of us," said the older one.

"Are you not very cold? No fire on a day like this!"

"O, when we are cold we creep under the quilt, and I put my arms around Tommy, and Tommy puts his arms around me, and we say: 'Now I lay me;' then we get warm," said the little one.

"And what have you to eat, pray?"

"When granny comes home she fetches us something. Granny says God has got enough. Granny calls us God's sparrows; and we say Our Father' and 'daily bread' every day. God is our Father."

So the good lady that God sent fed these little attic sparrows. Remember that not one of the sparrows, or the children, or the men, or the women is forgotten by him to whom we say "Our Father."

THE YOUNG PEOPLE.

HOW MY BOY WENT DOWN.

It was not on the field of battle,
It was not with a ship at sea;
But a fate far worse than either
That stole him away from me.
'Twas the death of the ruby wine-cup,
That the reason and senses drown;
He drank the alluring poison,
And thus my boy went down.

Down from the heights of manhood
To the depths of disgrace and sin;
Down to a worthless being,
From the hope of what might have been.
For the brand of a beast besotted,
He bartered his manhood's crown;
Through the gate of a sinful pleasure,
My poor, weak boy went down.

Alas for my hopes, all delusion!
Alas for his youthful pride!
Alas! who are safe when danger
Is open on every side?
Oh, can nothing destroy this great evil?
No bar in their pathway be thrown,
To save from this horrible maelstrom,
The thousands of boys going down?

Sunday School Times.

How many father's, how many mother's must enter into the sad and sorrowful wall of the above poem! How many boys go "down" yearly by the same way, and still father's pave patronize and carelessly travel the same way. When the question is put: "Shall we abolish the liquor traffic," they vote "No." When we ask how shall we rescue and secure them from going down, they answer, leave them have their chance, give them liberty and if they go too far, shut them from the church. They forget that an "ounce of prevention is worth a pound of cure." A father says, do not preach so much temperance and against intemperance, "leave the people 'go,' and if they go too far, then punish them, I'm a temperance man too, but I believe in liberty." Father, where is *your* boy? Do you see him on the way "going down?" If you leave him his "liberty" where will he land? The W. C. T. U. are willing to arrest his "going," they desire to snatch him from destruction. But you say the W. C. T. U. are doing a wrong work. The Sunday-school would embrace him, to save him, but you hear they are teaching "temperance" and not the Gospel. The Y. P. S. C. E. are inviting him to become a Christian and go to work for Christ and the church; and you say "this is something new, something our father's did not have, hence it comes from evil." Still your boy is going down. We hope that the fathers's who read *The Mennonite* have ere this, seen the danger, and placed themselves on record as doing what they can to keep their boys from going down. And the boys and young men among our readers who perchance may have taken a first step in the downward way, we pray them to turn back and fly to Christ for refuge, come out boldly and openly on the side of temperance and chastity. And those young men and boys who have never yet felt tempted to the downward course, since they feel safe in Christ, take the same stand and help remove the stumbling blocks out of the paths of their weaker companions.

"Alas! who are safe when danger
Is open on every side."

WRECKED.

In sight of port the ship went down—
No help came from the sleeping town.
So, precious souls, day after day
To drinking dens they lure and slay,
In sight of those who weep and pray.

Wrecked!—hopes, that blossomed fair and bright,
Wrecked, with prond manhood jnst in sight!
Lost! out at sea, your boys and mine,
Unless the pierced Hand divine
Shall lift them up to heights sublime.

Ring, ring the bells! danger's ahead—
Unsteady steps, by hundreds tread
The dark and slippery downward way;
Somebody's boys this very day,
Go down beyond love's power to stay!

A WORD FROM THE HEREFORD SOCIETY.

We are thankful for the following letter from "A self-appointed correspondent," of the Hereford Y. P. S. C. E. for the *Young People*. We have repeatedly asked friends and members of young people's organizations to contribute to these columns. We hope we may often hear from our self-appointed correspondent, and from others who are interested in this work. Let all *Endeavors* assist us in our endeavor to build up our young people in the Lord.

Dear Bro. Fretz:—We greatly appreciate your department for "The Young People" in the Mennonite, especially as we perceive that in your columns, as in our society, the grayheaded young people are not passed by but come in for their share. It is a blessed fact that in the service of Jesus, our Master, if we are filled with the spirit of His love, we grow old very slowly, our youth being still "renewed as the Eagle's," so that whether under the name of "Young Recruits" or of "Old Veterans" we can all stand side by side and join hands in the defense and upbuilding of Christ's Kingdom. Hence, when things are as they should be, the older young people are not simply tolerated but invited and welcomed in Young People's Christian organizations. Moreover, those of longer experience in the Christian warfare have an especial duty of encouragement to perform towards those more lately enlisted. Many of them recognize this duty, and we are glad to say we have such as active members of our society and others again as frequent attendants at its meetings. It is safe to affirm that such encouragement though rendered simply by a word or by interested attendance, can not be without its blessed reflex influence on the lives of those who give it, for even a cup of cold water, given in His name to one of His little ones, shall not lose its reward.

For the benefit of those *Mennonite* readers who may either never have known or have forgotten, we will state that our society was organized a little over four and a half years ago. As it was started at the instigation and under the direction of the pastor and the deacon of the congregation, so it has been and is now under the supervising care of these officers and is a valuable auxiliary of the church and Sunday-school in the work of spiritual education and in the aggressive work of bringing souls into the Kingdom. While the membership is gradually increasing in numbers, we are glad to note that more than keeping pace with this numerical increase is the growth and deepening of the spiritual life of the members and the increase in their earnest desire to do effective work for the Master. May God's Spirit have His perfect work in us!

Recently we had the pleasure of a visit from the district secretary of Berks county, Mr. F. Freeman Boas of Reading, and of Mr. Thomas Richeill of the same city. These brethren are warm-hearted, whole-souled, earnest servants of the Lord Jesus. Their testimony in our midst has been the source of great blessing to us. Through the efforts of Mr. Boas a County Union has been formed and under his leadership the cause of Christian Endeavor is being extended throughout the county. He is always a welcome visitor with us. Mr. Richeill attended the International convention at Minneapolis in July. He gave us a very interesting account of his trip and of the work of the convention. To meet together with an army of Christian Soldiers numbering from twelve to thirteen thousand, joining in the songs of victory and of praise, listening to the stirring addresses of great leaders, and again uniting in services of earnest devotion and sincere consecration where the vows of allegiance and faithful service are renewed under the seal of a fresh baptism of the Holy Spirit—such an experience is one long to be cherished in happy remembrance, and next to having been there and gone through the experience yourself, is to have it brought to you in some measure by such word-picturing as that of Bro. Richeill and of the printed reports in "The Golden Rule" and other papers. The army of Christian Endeavor is now over a million strong, and thousands of others are working in similar organizations under the same banner of Christ. While we feel the inspiration of such a multitude, we pray earnestly that the Lord may preserve us and all "Endeavors" from the sin of glorying or trusting in mere numbers or in anything else short of the infinite love of the Savior and the gracious work of the Holy Spirit. May our endeavor be ever that of the Spirit to the glory of God in the saving of souls in His Kingdom. Of such spiritual endeavors may He add daily to His cause in our community, in our denomination, in all Christian churches, and throughout the whole world.

A Self-appointed Correspondent.

QUESTION CORNER.

No. 10.

59. Where are confectioneries spoken of in the Bible?
60. What vegetables are mentioned in the Bible?
61. What Hebrew king was a Shepherd?
62. Find figures in the Old Testament in which the Church of God is regarded as a fold, Israel as a flock, and Jehovah as a Shepherd?
63. Upon what occasions did Jesus shed tears, and why?
64 Whose mouth shall be filled with gravel?
65. What were the three great annual feasts of the Jews?

ENIGMA NO. 10.

1. "God will not cast away a perfect man."
2. "The light shall shine upon thy ways."
3. He knoweth them that trust im Him."
4. "Keep yourselves in the love of God."
5. "Seek ye me and ye shall live."
6. "The eternal God is thy refuge."
7. "In the Lord Jehovah is everlasting strength."
8. "The joy of the Lord is your strength."

The initials of the *Authors* of these quotations give the name of a younger son, the comfort of his father's old age.

BIBLE QUESTION No. 49 *in July issue* was wrong; the mistake no doubt led many "searchers" to wonder whether the editor knew himself. The question should have been, "Who was king *Lemuel?*" instead of as the printers made it *Samuel*. Now for an answer.

Answers to Questions and Enigma in August Number.

45. In 2 King 12: 9.
46. Turning water into wine, John 2: 1–11.
47. Second miraculous draught of fishes, John 21, 1-14.
48. First, Luke 2: 48–51. Last John 19: 25–27.
49. See above remark.
50. The adversaries of the Jews offered to assist the children of the captivity in the rebuilding of the temple, but were refused on the ground that they had nothing to do with them in building a house unto our God.—Ezra 4.
51. Jesus spent his youth at Nazareth in Galilee; John the Baptist, spent his youth in the hill country of Judea, probably about Hebron, the distance between the two places is about 70 miles.

ENIGMA NO. 8.

The following are the nine Christian muses:—Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance. Gal. 5: 22, 23.

The following are the three Christian graces:—*Faith. Hope, Love.* 1 Cor. 13: 13.

Correct answers were received from Mrs. Olivia Moyer and John D. Moyer.

The Endeavor Society is proving itself a strong ally in all moral reforms. One society in Ohio succeeded in putting a stop to Sunday ball games in the city to which it belonged. Another in Michigan was instrumental in closing a Sunday concert hall. The Y. P. S. C. E. is not here merely for ornament. Correct! Let us have some more news of the same kind.—*Golden Rule.*

BOOK NOTES.

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MARRIAGES.

LANDIS—MCCAMBRIDGE.—In Philadelphia, Pa., on August 26th, 1891, by N. B. Grubb, at 2118 Marshall street, Mr. Wilson A. Landis, to Miss Jennie McCambridge, all of Philadelphia, Pa.

SNYDER—BLEAM.—On September 17th, at the home of the bride, in Milford township, Bucks county, Pa., by Rev. A. B. Shelly, assisted by Rev. M. Kath, Dr. Harvey L. Snyder, of Zionsville, Lehigh county and Miss Mamie Bleam.

DEATHS.

SAMUELSON.—In Philadelphia, Pa., August 19, 1891, suddenly, of heart failure, Daniel Samuelson, aged 46 yrs., 6 mos. and 4 days. Interment in Mt. Peace Cemetery. Funeral services by N. B. Grubb. A widow and seven children mourn the loss of husband and father.

MEEHL.—In Philadelphia, Pa., August 31st, 1891, suddenly, of heart failure, Clara, daughter of Jacob and Julia Meehl, aged 1 year and 4 months. Funeral services by N. B. Grubb.

BECHTEL.—On September 8th, 1891, at Bechtelsville, Pa., Laura Bechtel, daughter of Elam and Rebecca Bechtel, aged 18 yrs., 11 mos. and 10 days. Interment in the Hereford Mennonite Cemetery on Saturday, September 12. Funeral services by A. S. Shelly.

MASTELLER.—In Philadelphia, Pa., September 10th, 1891, Harry, only child of Henry F., and Clara Masteller, aged 8 months and 23 days. Funeral services by N. B. Grubb.

SHELLY.—On August 27th, in Quakertown, Pa., Barbara, widow of David N. Shelly, aged 80 years, less one day. Funeral services conducted by A. B. Shelly. Interment in Union Cemetery, Quakertown.

LOUX.—On September 16th, at Milford Square, Pa., Elizabeth, widow of John Loux, aged 83 yrs. 3 mos. and 29 days. Buried on the 19th at Dublin. Funeral services conducted at the house by A. B. Shelly, and at the church by R. B. Lynch.

WEISS.—On September 9th, in Milford township, Bucks county, Pa., Lizzie, daughter of Edwin B. and Leanna Weiss, aged 6 yrs., 10 mos. and 6 days. Interment at West Swamp Mennonite church, on the 12th. Funeral services conducted by A. B. Shelly.

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"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

VOL. VII. PHILADELPHIA, PA., NOVEMBER 1891. NO. 2.

"GO PREACH THE GOSPEL."

MISS KATIE A. CLARKE.

From over the ocean, the message,
Is sounded toward yon to-day,
From those who in sin have been sleeping
"Come over and help us, we pray.
We know not the truth as in Jesus,
Our nations are lying in night;
Oh, will ye not bring us the gospel,
Ye people that walk in the Light."

Close, close to your doors comes the story
Of China's vast millions of souls;
While warm with the breath of the desert
The message from Africa rolls,
From Siam, Japan, and Corea,
From India's women in woe;
From lips that are touched with the sunbeams,
From hearts that are chilled with the snow.

In many a green flowering island,
Resplendent in Nature's array;
In many a country and city
A welcome is waiting to-day.
So many are willing to follow,
If some will but show them the Light;
But laborers are scanty in number,
While fields, with the harvest, are white.

So many are living and dying,
Who never have heard of the Light;
Their lives by the story unsweetened,
Their death is Eternity's night.
While ye to your bosoms are folding
The Book with the Saviour's command,
"Go therefore, and teach every creature,
Proclaiming My Word through the land."

Go forward and give them the tidings,
The wonderful tidings of truth;
They're suited for every condition,
For childhood, and manhood, and youth.
For the rich, and the mighty in station,
For those, who poor from their birth,
Salvation is sent to each creature,
Each land on the face of the earth.

Then will ye not give them the gospel,
Ye people that dwell in the light?
Why leave them to stumble 'mid darkness,
Who might walk with the Saviour in white.
Oh, give of your time and your talents,
Your prayers, and your silver and gold,
For the Master but tarries His coming,
Till this Word to all nations be told.

Then haste ye, arise and be doing,
Oh, let not the moments be lost;
The Saviour's "well done" and His welcome,
Will more than repay all the cost,
When out of all climes shall be gathered,
A people prepared for the King,
Who in glory, and beauty for ever,
The praise of Jehovah shall sing.

MINISTERIAL CONFERENCE.

Monday, Oct. 5, was the day set for the convention of the ministers of the Eastern Conference to meet in the Bartolet church. The morning was quite warm and the roads dusty, yet nothing hindered the brethren, one after another arrived on the old historic grounds where the quaint little building stands, and by their hearty greetings evidenced the joy these meetings afford them. The presence of a number of lay members from the neighborhood and from a distance was also a source of pleasure and encouragement to them. A little after the appointed hour, 10 a. m., the session was opened by the leader, A. M. Fretz. The opening devotional exercises consisted in singing hymn No. 134 in the new hymnal, reading chapter 2nd of Paul's second epistle to Timothy, and prayer. By a viva voce vote A. S. Shelly was called on to act as secretary of the meeting. The leader offered the freedom of the meeting to all present and urged them all, laymen as well as ministers, to be free in participating in the discussion of the various topics on the programme.

The first topic, "Preparation for the next sermon," was treated by J. S. Moyer. The object of all our preaching should be to bring the hearers to repentance and to a knowledge of the saving truths of the Gospel. We are in danger of working too much for artistic effect in our sermons. In deciding what to preach on any particular occasion, we need to consider, under the guidance of the Holy Spirit, the especial needs of our congregation, and select our subject and text accordingly. This is better than to follow any set order of subjects. A thought simply touched on in to day's sermon may suggest the subject for the next. Another thought brought out and further emphasized in the general discussion was that while the minister should look to and trust the guidance of the Spirit in preaching every sermon as in all his work, he must not stint the time and labor spent in general and in special preparation.

The forenoon session closed by singing hymn 160, and prayer. Upon reconvening in the afternoon, after singing hymn 272 and prayer, N. B. Grubb read a paper on "The matter and manner of preaching." On the first part, viz., the *matter* of preaching, he affirmed: The preacher is the commissioned messenger of God and must deliver the message God gives him; not dreams and imaginations, Jer. 23:28. Preach Christ in all His loveliness and His divine adaptation to the needs of the soul. God's loving invitations; His blessed promises; His threatenings and warnings; the whole revelation of the Word as to man's fallen and degraded condition and his heavenly destiny in Christ; all this must constitute the matter of preaching.

The right *manner* of preaching will grow out of a consciousness, on the part of the minister, of his high calling to be Christ's representative in word and example to lead lost souls unto Him, and the consciousness of his divine authority. The manner should be positive, courageous, plain, simple, direct, personal, sincerely earnest, and beseeching. These various points were enforced by Scripture and by practical illustrations. The general discussion took up several points of the essay, but turned mainly to a parenthetical statement made in it adverse to women preachers. The majority of the ministers were inclined, in the light of the whole teaching of the Pauline epistles and of the whole word of God, as, also in the light of their own observations, to look with tolerance if not with favor upon the work of women in preaching the Gospel.

The subject, "Decency and order in worship according to 1Cor. 14:26–40," was treated in a paper read by A. B Shelly. There is a certain standard of becomingness to which the conduct of the minister in all his ministrations must measure. A falling short of this standard would weaken the influence of the best preaching. Likewise there must be order and decorum in the public services in order to be pleasing to God. The Corinthians had become disorderly in their conduct in public meetings and this disorder Paul reproves. He recognized the various gifts God had bestowed on them individually, and he would not discourage but rather encourage them in the exercise of these gifts for the general good and the glory of God; but he disapproves of the confusion into which a misguided zeal had betrayed them. The same principles apply to-day. The various gifts among the members should not be repressed but rather encouraged and brought out by their orderly exercise for which opportunity should be provided under such arrangements as the peculiar circumstances of the congregations may direct.

There was some general discussion, after which Abraham Gottshall took up the topic assigned to him, viz., "The peace bestowed by Christ." He spoke in particular of that peace which is vouchsafed to the believing soul by the unmistakable witness of the Holy Spirit with our spirit that we are children of God. Many profess to believe and yet remain in the darkness of uncertainty as to their salvation. In such a soul there is not the peace of Christ. The peace of a perfect trust and a loving communion with God, which Christ possessed, the believer may and shall receive.

A. S. Shelly read a paper on the question, "What can we do for our young members to effect their spiritual growth?" The leading thoughts of the paper were these: In order to growth there must be life. The members in question must not be members of the church merely, but children born by a spiritual birth into the family of God. The life thus inaugurated needs for its developement and growth proper nourishment and healthy exercise. These are supplied by the Heavenly Father, the former in His word, the bread of life, and the latter in the opportunites for active service in his vineyard. Our duty as ministers is to lead the souls entrusted to our care into the use of both the nourishment and the exercise by right teaching on the one hand and by practical training in God's service on the other.

W. S. Gottshall was at his own request excused with the understanding that he prepare his subject to present it at the next conference.

It was decided to hold the next meeting in Philadelphia some day in the first week of January next. N. B. Grubb was named as leader of that meeting and committee to arrange, a programme for the same.

All hearts joined in the closing prayer and grateful acknowledgment of God's gracious blessings in the exercises of the day.

HARVEST HOME SERVICE.

A sermon preached in the First Mennonite Church, Philadelphia, by the pastor, Rev. N. B. Grubb, Sunday evening, September 27, 1891.

"Let us go forth into the field."—Canticles 7: 11.

This is the season of the year when the store houses are filled by the ingathering of the fruits of the earth.

Although we live in the city, and almost encased in brick and mortar, we are, nevertheless directly effected by the abundance or scarcity of the gathered harvests. Our life and sustenance depend on the result and reward of the toiling farmer; and when a scarcity occurs we are the first to feel it.

The hay is stored and the grain is harvested, but the rustling corn still stands in the field, the trees are bending under their load of fruit, the cattle are feeding on a thousand hills. The farmer, busy toiling, cultivating and preparing the soil, and sowing the seed for a future harvest. The mower and reaper is silenced for the season, and the whetting of the scythe is not heard, but instead the thrasher is beating the grain from the straw, and the apple is yielding to the pressure of the press.

The few samples of grain, and the summer fruit before us remind us that we were again blessed with the reward that follows the honest toil of the husbandman. Let us then, to-night, in the imagination follow the invitation of "the beloved" and "go forth into the field." "Come my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranites bud forth. The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee O my beloved," Song Solomon 7: 11–13.

As we stand amid the rustling corn and the waving grain, inhaling the sweet odor of the vine, and the beauty of the fruit, let us endeavor to learn the lessons it teaches. With the open Bible in hand, and the reward of toil around us, we must surely confess that this is a revelation of God's power, wisdom, goodness, and faithfulness.

I. The Revelation of God.

Then let us go forth into the fields and behold, in the light of God's word.

1. The power of God.—Causing the grass to grow, and the grain to yield her increase. All nature is adorned in its best robe. Surely we must see the creative and preserving power of God in all these things, and in the coming and going of the seasons, each ministering to the need of mortal man.

2. We see the wisdom of God.—Bringing all in the proper season, and in its varied form and kind. The early and latter rain, sunshine and clouds, the dew and the frost, at the right time and for the greatest amount of good.

3. We see the goodness of God.—The abundance and variety of the harvest show it.

In the United States alone the goodness of God is shown in the amount of grain as per estimate: 585 million bushels of wheat, 600 million bushel of oats, 2000 million bushel of corn—3185 million bushel without barley and rye—30 per cent. more than last year. 14½ per cent more than the average for 11 years past. Then think of the abundance of fruit and vegetation, in all its diversity and perfection. Fruit and vegetables were never before so plentiful in our markets. All that man needs is here.

4. Then we see the faithfulness of God.—The evidence of Gods faithfulness speaks of His unfailing goodness in providing for all our need. He supplies our physical wants, and thus prolongs our lives. He ministers to our pleasure by giving us fruit, beautiful in color, exquisite in form, and endless in variety. He who has said, "while the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease," has again proved more than faithful to his promise. Surely another proof that "the mercy of the Lord endureth forever." "The eyes of all wait upon thee, O Lord, and thou givest them their meat in due season. Thou openest thine hand and satisfiest the desire of every living thing." In the field we learn that

II. Life comes out of Death.

Death has preceded the production of this abundance of fruit and grain. Except a grain of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." John 12:24. Death is in every part of it.

A few months ago the bright fields of teeming life were a graveyard, and every individual grain was buried and died in the ground, but in sure and certain hope of a glorious resurrection and abundant harvest.

So the cemetery is the field of God. As we stand in the silent city of the dead, methinks I hear a voice, with the melody of heaven, saying, "Sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body." The seed of the spirit never dies, that flower ever flooms, that fruit is immortal. While we cultivate temperal things, and admire the beneficense of God, let us above all cultivate the spiritual seed supremely, so that in God's great harvest day, we may come rejoicing with our sheaves laden with the fruit of eternal life. We learn in the field that

III. Like comes from like.

The heavy crop of wheat is all the outcome of scatered wheat, and no other kind of plant or seed could possibly produce it. "Whatsoever a man soweth, that shall he also reap," It is so in temperal things. Like begets like. It is also the same in spiritual things. "Whatsoever a man soweth that shall he also reap. He that soweth to the flesh, shall from the flesh reap corruption; but he that soweth to the spirit, shall from the spirit reap life everlasting. Gal. 6:7. In the field we learn that

IV. Much comes from little.

In a small compass of bag or basket, was the seed corn or wheat contained. Now look at the increase, a hundred, and in some cases, a thousand fold. How the fields were crowded to overflowing. As we cast our eyes across the expansive fields, we see the barns, store-house, and granaries running over, every where stacks and stacks of grain. Many a farmer asking himself the question of the rich farmer in the Bible, "What shall I do, because I have no room where to bestow my fruit?" Luke 12:17 We can not yet tell what will be required to hold the vast result of the scattering of the past year and season. So is the kingdom of God likened to a small mustard seed; so small that it may lodge anywhere, then grow and develop like a tree, great and expansive. What an encouragement to us, to dilligently sow the seed of eternal life, day and night without ceasing, and not to despise the day of small things. In the field we learn that

V. Fruit comes from labor.

Success is the offspring of toil. The waving grain, the rustling corn, and the beautiful fields, and the orchards loaded with fruit is no happy accident. It is the farmer's fee for hard and willing labor. Think of the toil and the labor of the last year, the plowing, preparing of soil, the planting and sowing, the cultivating and guarding, and the anxious waiting, until the seasons of harvest came, and a voice said, "Behold the harvest is white, thrust in the sickel."

So shall we as God's husbandmen, sow the seed, even in tears, with fear and trembling, while the day lasts—for the night cometh, and with it rest and reward.

They that are found faithful shall be crowned, with a crown of glory that fadeth not away—eternal in heaven. Then shall it be said: "Thou hast been faithful over a few things enter thou into the joys of thy Lord."

Sowing in the morning, sowing seeds of kindness,
Sowing in the noontide, and the dewy eve;
Waiting for the harvest, and the time of reaping,
We shall come rejoicing, bringing in our sheaves."

Then we shall learn the lesson of

VI. Faith and Trust.

Our faith with regard to temporal things is rewarded so boundifully, why then should we not have unbounded faith with regard to the spiritual seed-time and harvest, and "do with our might what our hand findeth to do."

"Sowing the seed with an aching heart,
Sowing the seed while the tear drops start;
Sowing in hope, till the reapers come,
Gladly to gather the harvest home.
Gathered in time for eternity,
Sure, ah, sure, will the harvest be."

LOVE LEADS TO WORK,

A story is told of Oliver Cromwell that when visiting at York Minster he saw the silver statues of the twelve apostles and ordered them to be taken down and melted that they might go around doing good. They were taken down, the story goes, and melted and made into silver pieces, and circulated to help on the world's work. So it is with Christians: they need to be melted with divine love before they are sent around on their mission to save a lost world. They need to feel like the Apostle Paul when he said: "The love of Christ constraineth me." They need to be so impressed with the love of God that they can say with the Psalmist: "Because thy loving-kindness is better than life, my lips shall praise thee." Such an experience makes work easy. The slothful man in the parable thought God was a hard and austere being, reaping where he had not sown, and gathering where he had not strewn. But had he been melted by the love of God, his hard thoughts would have all vanished, and he would have been ready to run in the way of God's commandments. When God's loving-kindness is felt to be better than life, there is no trouble either in praising God or doing his work.

Charity.—That beautiful sister; she "believeth all things, hopeth all things, endureth all things." Her banner is love. She is ready to hide a multitude of faults, and reaches forth her hands to cheer the lambs of the fold.

HOW TO INTEREST AND HOLD OUR SCHOLARS.—CONCLUDED.

An Address delivered at the recent Sunday School Convention held at the Saucon Mennonite Church.

BY JOSEPH S. TAYLOR.

STUDYING THE LESSON.

Let me now give a few specific directions as to studying the lesson, all of which I have found useful in my own experience.

1. Begin early in the week; if possible on Sunday afternoon for the following Sunday. That is the way I am told ministers make sermons. Some people's idea o inspiration is that it is an instantaneous process; and sometimes it is. But I think most frequently it is a slow process. It comes by meditation and prayer. By long contemplation of a subject it takes possession of you, so that you feel hy and by that you are full or it. You seldom can do your best on short notice. You can not speak with fluency and confidence on a subject unless you have had time for meditation, for inspiration. So I like to know early in the week what the lesson is about for next Sunday. Then I have time to think it over, to gather illustrations, to determine what is easy and what difficult, what adapted to children, what too abstruse. In your reading, conversation, observation, and experience during the week there will occur to you comparisons, anecdotes, and happy ways of putting things. If you are wise you make a note of those things as they occur to you, and at the end of the week you will put them all together and arrange them in logical order; and when you come before your class you have something to say that will probahly attract attention and make an impression.

2. Do not rely too much upon the helps. They analyze and arrange the lesson in one way; but that may not be your way. It is hopeless to try to do a thing well in any other way than your own. Every teacher ought to have at least an Oxford Bible. If he can afford it, he ought to have the *Sunday School Times*. These are all that are really essential.

3. Make yourself, first of all, thoroughly familiar with the meaning of the text, every word, and phrase, and paragraph.

4. Then, if you have the *Times*, read what Dr. Trumhull has to say; then what Dr. Schauffler says; and last of all Bishop Warren's splendid epigrams.

5. With or without the *Times*, think of the ages and capacities of your class, and then decide what portion of the text you can make profitable to them. Do not attempt to explain everything in the lesson.

6. Let all your illustrations cluster around the few things that you decide on as important and comprehensible to your class.

7. Never spend more time on technical points of history, geography, grammar, etymology, etc., than you must. Remember always what it is you would accomplish; namely, the salvation of the souls committed to your charge.

TEACHING THE LESSON.

The most important part of teaching is the preparation on the part of the teacher. You are to condense six days of study, meditation, and prayer into a half hour of instruction. I have heard Mr. Ralph Wells say that he devoted thirteen hours to the study of a lesson. If he with all his great ability and the many years of experience requires thirteen hours, how dare you and I presume to come before a class with only a few hours, and perhaps only a few minutes, of preparation!

But the very best preparation is not all of teaching. No matter how abundant the ammunition, the marksman must have skill in order to hit the mark. And here is the most hopeless part of my task. By no quantity of lecturing and explanation can I make another expert in marksmanship. He must handle the gun, he must take aim, he must fire and miss and try and try again and again until by long practice he learns how to hit the hulls eye. Nevertheless intelligent direction is necessary to skilful manipulation. And here again, I appeal simply to my own experience, which may or may not conicide with yours. I can tell you a few things that my successes and failures seem to teach me.

1. Every scholar must do something. The reason why the Kindergarten is so successful is that it is based on the laws of human intelligence. One of these laws is that children should learn things before words. Froebel's gifts are things that the child handles and sees and smells and weighs and measures. It is concrete instruction. Another of the laws of mind is that we learn to do by doing. Ask your child when he comes home from Kindergarten what he has learned to-day. and he will say, "I don't know, Papa." Ask him what he has been doing, and he will tell you he has modeled in clay or folded paper or played with blocks, as the case my be. The Kindergarten is a doing school. The little tot is admitted at the age of three years and is taught by means of his play. We must employ the same principle in the Sunday-school, if we would hold the attention of a class.

2. This brings me to the second point, which is that nine-tenths of the teachers talk too much. Bible class teachers are no exceptions. They all do too much preaching. Teaching is not preaching. Learn to hold your tongue. James says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." That is as true in the Sunday-school as out of it. Nothing is more disgusting than to sit in a Bible class where the teacher assumes that he knowns it all and the rest know nothing.

3. Let the pupils do some of the talking. I know that the excuse teachers give for their own garrulity is that the scholars won't answer, do not study the lesson, etc. It is all a mistake. Any scholar will talk if you have skill to make him. If he does not know how to answer your questions, that is probably your own fault. You have no business to ask him what he does not know, and if you know your business, you know just what questions he can answer and how he will answer them.

4. One method that I have tried is to write out on slips of paper a number of questions to be distributed to the members of the class. I commend this method particularly to teachers of the Bible class. Our question is, how to secure and hold the attention. The pupil reads his question and is put upon his mettle. He has something to think about now; and when his turn comes he will propably have nothing to say. I suggest this as one device to keep yourself from talking too much and to give each scholar an opportunity to take part in the lesson.

5. Some teachers have a habit of coming before the class with nothing but an open Bible. They seem to regard this method as an evidence of superior piety or teaching ability. If you will permit me to say so, I think it is stapid affectation. I have already told you how much preparation I deem necessary in order to teach a lesson well, and I hold that it is impossible to carry the fruits of so much study in the memory so that you can present the truth logically and effectively in the brief space allotted to you in class. Do not be afraid to bring your notes to class.

6. I hope I need scarcely add that the teacher I have described could never content himself by simply asking the printed questions on the lesson help and receiving perfunctory answers from the text. That is not teaching. And if I had anything to do in preparing lesson helps, there would be never a printed question; at least not of the kind that can be answered from the text without reflection. I sat in a Bible class once where the Superintendent of the school did simply that and nothing more. "Whom did Jesus cure? How long had the man been sick? On what day was he healed? Why did they try to kill Jesus? And he would have gone on that way to the end of the lesson if I had not taken pity on the class and interjected a question now and then to interrupt the teacher. I asked him something that he couldn't answer and I knew he couldn't, so he got his *Times* and looked up the point, then appealed to me and the other members for confirmation of his opinion, and in that way for a few minutes we had a real lively and profitable discussion. I dare say every teacher in that school reads the printed questions and thinks he is teaching a class. God have mercy on the Sunday-school if that is teaching!

7. Whenever possible, employ pictures and maps to illustrate the lesson. These always help to secure the attention.

8. Do not undertake to teach too much. If you spread out your lesson too far it will be very thin. Fix upon a few definite points and hammer away at these until you have driven them into the memory.

9. Make your instruction practical. Never mind about abstract dogmas. Good living is what your are after. Show boys and girls how to be a Christian in the stable, in the kitchen, in the school, on the play ground. Remember what it is that daily occupies the mind and heart of a child, and somehow connect your gospel with that

10. Is this standard high? Do not be discouraged. God does not reap where he has not sown. He will require of no one more than he has given. If your opportunities for study are limited, do the best you can. But do not be satisfied with less than your best. Keep your eye upon Jesus. Study his example. And above all, keep your heart warm with his love. The sun could do in the fable what the north wind, with all his bluster, failed to do. Press your heart upon the hearts of the dear children, and even though you be not wise, God will give you souls for your hire,

BUT ONE CHANCE.

The path of life can never be retraced. We shall never go this way again. If we go wrong we can not undo what we have done. If we waste this life there is no other life which can supply its place.

This fact invests existance with mighty responsibilities. We are the arbiters of our own destinies. We hold our fate in our own hands. We must act so long as we live, and we must meet the consequences of our acts and activities. These consequences not only affect ourselves, but affect others. They are fraught with mighty consequences; with everlasting destinies. The decision of a passing moment may bind us to life's latest hour. The word lightly spoken may tell upon our destiny when time shall be no longer. How important, then, that we walk carefully, wisely, seriously, and sincerely in the sight of Him to whom we must give account.

"How careful, then, ought I to live,
With what religious fear,
Who such a strict account must give
For my behavior here.

Thou awful judge of quick and dead,
The watchful power bestow,
So shall I to my ways take heed,
To all I speak and do."

James Dube, a Zulu preacher, says of the Bible: "The wise men have made a telescope by which they can see other suns and other moons and other stars, many more than we see with our eyes. But the greatest telescope is this Book, made by God. It brings God's works to our sight. We see his holiness, greatness, and mercy. It brings back Christ. We hear his works, and he walks and talks with us."

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite conference,

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY, } *Publication Committee.*

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QUAKERTOWN, NOVEMBER, 1891.

Owing to increasing duties in ministerial labors, and for other reasons best known to myself, I have, after due deliberation, seen fit to tender my resignation to conference, as one of the editors of the MENNONITE. For six years I have endeavored to labor for the best interest of the paper, and throng it, for the church, and desire hereby to express my highest appreciation for the many kindnesses shown me from all sides. While I now withdraw from the management of the paper, allow me to say, that I shall continue in the future to labor for the welfare of the cause, as in the past, in general and in particular. Allow me also to say to the readers and correspondents that the new committe is better able to cater to their needs than the old. — The paper is in safe hands. — The MENNONITE has attained for itself a position in the church that can not be filled by any other medium—it has come to stay and help fight the battles of the Lord. It is THE paper of the church, and has a right to claim admission into every english reading family of the General Conference, and likewise demand that its entrance fee, which is but 50 cents, be promptly paid in advance. I now step down and out, waving a hearty adieu, while I pray for God's choicest blessings to follow the work of the MENOONITE for all time to come.

Your brother and co-laborer in Christ,
N. B. GRUBB.

The district conference held at Bertolet's meeting house, beginning of October, was well attended and the discussions were spirited and interesting, and can not fail to result in much good. The ministerial convention that preceded the conference was as good as any yet held. These meetings will no doubt be productive of great good for the brethren, and its influence must be felt in the congregations. It is in these meetings that we truly realize that "we be brethren," and, that "we are co laborers together with God."

A. B. Shelly has returned home from his trip to Mountain Lake, Minnesota, where he assisted in holding a Northern Conference. The conference was very well attended and the discussions were both interesting and harmonious. A synopsis of the proceedings will appear in our next issue.

Brother D. Goerz from Halstead, Kansas, has of late been visiting some of our Eastern churches, soliciting subscriptions and collecting funds in behalf of Bethel College in course of erection at Newton, Kansas. He has met with some quite liberal responses.

ENCOURAGING WORDS.

A FEW WORDS FROM SUBSCRIBERS. We allow ourselves to give below a few of the many encouraging words from our friends. It is always an inspiration to receive evidence of appreciation of honest and devoted effort.

DEAR BRO. GRUBB.—I enjoy reading the MENNONITE very much, and want it as soon as it reaches the city. I like the change in form. Hoping our Lord will greatly bless you in His service in the Mennonite vineyard in which I was born. I am yours in Christ.
St. Louis, Mo. W. K. SCHIMMEL.

DEAR BRO.—The enclosed is for the renewal of my subscription to the MENNONITE. I never tire to read it. Many good wishes for future prosperity, with God's blessing.
Rockford, Neb. BARBARA GEHMAN.

MY DEAR BRO. GRUBB.—Will the editors of the MENNONITE accept my congratulations on the splendid appearance of the initial number of the seventh volume! I do not know when I had so pleasant a surprise. Seven is the perfect number, and the MENNONITE seems to be true to the tradition in thus coming out in such splendid array at the beginning of its seventh year. I judge the size of it is doubled; may its circulation be tripled, and its influence quadrupled And may the blessing of Almighty God ever be upon it and you.
New York City, N. Y. JOSEPH S. TAYLOR.

NORTH DANVERS, ILL.—Your correspondent has been away from home for a few weeks, and on my return found the *New* MENNONITE on my table. Let me say a word for it. It is the right kind of church paper for us here, and, as we grow, the MENNONITE grows apace, ever faithful, surely fruitful.—You have no doubt been informed of the death of one of our beloved ministers, Joash Stutzman. He died on the 19th of last September. His testimonies on that day, of heaven, of how a christian can die, against secret societies, &c. are of great comfort, and made a deep impression on the community.—We too, are wheeling in line and would train our young people for work. We have organized a Young Peoples' Society in the church. The meetings to be held Sunday evenings. J. J. C.

CHURCH NEWS.

PHILADELPHIA.—Neither boasting nor complaining is in accordance with the word of God or the promptings of the Spirit; but it is for the children of God to rejoice together, to share joys or sorrows as we have to meet them in our pilgrimage heavenward. It is the spirit of rejoicing that prompts, and causes the pen to move, informing the brethren and readers of the MENNONITE of the blessed time enjoyed during a week of gospel services, hoping this notice may be edifying to inquiring souls, and be the means of removing the burden of some aching heart so that we can all rejoice together and in the Lord. —As per notice in last issue of the Mennonite, we opened a series of gospel-meetings on Sunday, Sept. 27, by having a grand Sunday-school and Congregation Reunion. At prompt 10 o'clock the three departments of the school were united in the main audience room of the church which was well filled by the time the services were to begin. After singing the old familiar Doxology, the following program was rendered. —Scripture read by Superintendent, Prayer by Pastor N. B. Grubb. Addresses were made by Pastor, Superintendent and ass't. Superintendants, after an enthusiastic address of welcome by Superintendant. The Pastor addressed the audience on the subject of vacation, this was followed by the assistants. They speaking on reunion, work, and work in the infant room. The addresses were interspersed with singing by the school.—Sunday evening Sept. 27, the Pastor conducted a very interesting Harvest Home Thanksgiving service, which was preceeded by a half hour's prayer meeting, led by Bro. Jno. Shelly. For this occasion the church was beautifully decorated with products from the field, such as wheat, rye, oats, corn, vegetables, flowers etc, so that the pastor wisely chose his text, as it is recorded in canticles 7: 11, there by impressing on the minds, that even in the products of the field, God is revealed to man, 1st by manifestation of His power, makes the grass to grow etc. 2nd by manifestation of wisdom, "gives every thing in its proper season." 3rd, by manifesting His goodness, "gives abundance, etc." Further he pointed out the lessons to be learned from the field, 1st, that life comes out of, or, through death. "the grain sown, dies before it springs up and brings its fruit. 2nd, that like comes from like, whatsoever a man soweth that shall he also reap. 3rd, that much comes from little, if God gives His blessing to it; what shall I do, because I have no room where to bestow my fruit, Luke 12: 17. 4th, that fruit comes from labor; success is the offspring of toil; behold the harvest is white thrust in the sickle. Lastly learn the lesson of faith and trust, yea, reader, let this years abundance of temporal things lead us on to accept that greatest of all gifts—Christ?—On Monday evening, Sept. 28th, was one of the greatest events in the church's history, viz, mortgage cremation or in other words a time of rejoicing over the fact that the church debt is paid.—Also for this occasion it was our desire to manifest a christian spirit, so the pastor heeded the passage of scripture as found in Luke 15: 6 and 15: 9, by inviting the neighboring ministers to come and rejoice with us. At prompt 8 o'clock the words, "Time and Tide wait for no man," were heard from the pastors lips, the exercises were opened by singing No. 101 Gospel hymns, followed with german prayer by Bro. L. O. Schimmel, followed with Scripture lesson and address by pastor. He rejoiced over the fact that the debt is paid, that the interest in Church work is increased, that the membership is continually increasing.—By this time Rev. R T. Jones of the Susquehanna Ave. Presbyterian church had arrived and was introduced, his leading thought was, do not go to rest, but work on? After a few remarks by deacon P. R. Kline, a unanimous rising vote of thanks was tendered the pastor for his successful attempt in paying off the church debt.—After some very encouraging remarks by Rev. W. D. Roberts, of the Temple Presbyterian church, preparations were made to burn the mortgage and at 27½ minutes past 9 o'clock, the lights being turned down the match was struck and the act performed.—Gospel services were continued during the remaining evenings of the week, the attendance was fair, but owing to a funeral service of an aged brother and member of congregation on Friday evening, the regular preparatory services for the Lord's Supper were held on Thursday evening.—On Sunday October 4th the Lord's Supper was partaken of by many, thereby renewing their vows to God through the Son, and in rememberance of what Jesus has done for us, services were held both morning and evening and were very well attended.—We hope

and pray that the seed sown during these meetings may spring up, and by the blessing of God bring forth fruit abundantly.

EASTERN DISTRICT CONFERENCE.

Minutes of the 86th Semi-annual Session of the Eastern District Comference, held in Bartolet Meeting house, Oct. 6th, 1891.

The Conference convened at 10 a. m. The regular services were opened by Bro. J. S. Moyer, 1 Cor. 3 was the Scripture lesson. Bro. A. M. Fretz preached the conference sermon from Haggai 2, 5, 6. After the services the roll of congregations and delegates was called as follows, West Swamp, A. B. Shelly, J. H. Oberholtzer; East Swamp, A. B. Shelly, Lewis Sleifer; Saucon, A B. Shelly; Flatland, A. B. Shelly; Springfield, J. S. Moyer, John O. Schimmel; Philadelphia, N. B Grubb; Germantown, N. B. Grubb; Deep Run, A. M. Fretz; Schwenksville, W. S. Gottshall, Moses Gottshall; Bartolet, W. S. Gottshall, John Hunsberger; Boyertown, Abr. Gottshall, Ambrose Stauffer; Hereford, A. S. Shelly; Upper Milford, A. S. Shelly, H. Shelly; Bowmansville, S. Ott, G. Bowman. The minutes of last conference were read and approved. Adjournment. The afternoon session was opened at 2, with singing from hymn 182; reading 2 Cor. 6, prayer and a few appropriate remarks by the president. Bro. Bartolet of Philadelphia. and Bro. A. S. Moyer of Milford Square, were by motion invited to be advisory members.

The committee to formulate a plan to aid needy young men in preparing themselves for the ministry, reported progress. The report was accepted, and the committee instructed to have a finished report for next conference.

The publication committee reported concerning the MENNONITE. There were 117 new subscribers added through the year. The figures show that a considerable amount of the subscription money is still outstanding. The report was accepted and the committee reelected by acclamation. Bro. N. B. Grubb a member of the committee, then, for reasons which he thought not necessary to state, asked the conference to accept his resignation as a member of said committee. After some discussion it was decided to reconsider the election, and to elect the committee by ballot. The committee was then elected as follows, A. B. Shelly 14, A. M. Fretz 14, A. S. Shelly 12. By motion, the conference expressed their heart felt thanks to Bro. Grubb, for his faithful and self sacrificing labors in the committee for six years.

The report of the conference treasurer was then heard as follows:—

Balance in treasury Sept. 1890.	$760.49.
Received for sale of catechisms.	4.75
Interest on moneys loaned	20.00
From Deep Run congregation	7.20
Flatland congregation	7.75
.....	10.00
Bequest of Isaac Bechtel	320.00
Total.....	$1130.00
Expenses through the year	$ 423.75
Balance in treasury, Oct. 91.	$706.44

AARON S. MOYER, Treasurer.

The following resolutions were then offered for consideration:—

1. *Resolved*, that the vote of the delegates be regulated according to the membership of the congregation or congregations they represent, so that 30 members or a fractional part of 30 shall constitute one vote. After some discussion the resolution was laid on the table.

2. *Resolved*, that a committee be appointed to formulate and lay before the Conference at its next meeting for consideration a plan to make provisions in the congregations to benevolently provide for the sick and needy. The brethren A. S. Shelly, J. S. Moyer and A. B. Shelly were by acclamation elected said committee.

A. B. Shelly spoke of changing the day of our conference. He thought conference should be held on such a day that the brethren could be together over Sunday, and have mission services in connection with conference. It was decided to hold the next conference at West Swamp in May 1892; Bro. Shelly to name the day—Bro. J. H. Oberholtzer to preach the conference sermon, S. Ott to assist him.

The Conference voted a fraternal greeting to our brethren of the Northern Conference to be held next week. Bro. A. B. Shelly expects to go and assist in the organization of the same.

A vote of thanks was tendered to the Bartolet congregation and friends for their kind hospitality to the members of the conference.

Conference closed with singing from hymn No. 7, and prayer led by J. H Oberholtzer.

A. M. FRETZ, *Eng. Secretary.* W. S. GOTTSHALL, *President.*

MISSION FESTIVALS.

Our Northwestern brethren recently held two very successful mission festivals. On Sunday, October 4th a festival was held at Childstown, S. Dakota. Brother Baer, our Home Missionary, was present. A great many people had gathered from near and from far, and the collections lifted amounted to almost $200.

At Mountain Lake, Minnesota, a Missionary Festival preceded the Northern Conference, held there on October 12th and 13th. The Sunday was a delightful one and people had come from all directions to join in the festivities. The brethren, expecting that many would come, had made ample provision by building a temporary addition to the church, holding several hundred persons. Both the church and affix were packed with people, the number present being estimated at 1000. Services were held both morning, afternoon and evening. During the morning services addresses were made by brother G. Neufeld, the pastor of the church where the festival was held, and by the brethren A. B. Shelly, from Pennsylvania, and Christian Schowalter, from Iowa. The afternoon meeting was addressed by the brethren Christian Mueller, from S. Dakota, and David Goerz, Kansas, both speaking on Home Missions. In the evening brother Benjaming Schmidt from S. Dakota, and brother I. A. Sommer, editor of the *Bundesbote*, from Berne, Indiana, spoke,

The collections during the day amounted to upwards of $160.00. This with a missionary collection lifted at the closing services of Conference raised the amount given for Missions to but a little less than $200.

The Sunday following a Mission festival was held in the Bergthal church, near Butterfield, Minn. Addresses were made by G. Neufeldt, J. B. Baer, A. B. Shelly and I. A. Sommer. The amount collected for Missions aggregated upwards of $75.

A very successful missionary festival was also held in connection with the Central Conference, at Berne, Indiana. As we are in want of the particulars, we can say no more about this festival, than that, according to the reports received, it was largely attended and that a nice sum was collected for missionwork. S.

MISSION BR.EFS.

One whole tribe of Zulus, in Southeast Africa, is likely to be exterminated by the ravages of rum furnished by the white man.

A native Christian in Uganda will work three months for a copy of the New Testament in Swahili. Only a limited edition has been published.

Over one hundred new Protestant missionaries have reached China and began work there since the Shanghai Missionary Conference in May, 1890.

Dr. Sarah C. Seward, a niece of the late Secretary Seward, who for several years has been a medical missionary among the women of India, died recently at Allahabad.

The following shows how lavishly money is expended to gratify the lusts of the flesh! The annual beer product of the world is about 17,700,000,000 quarts, of which the United States produces 3,200,000,000.

The native Christians of Kalimpong are themselves undertaking a "foreign" mission to Bhotan, within their country. It is to be supported by the prayers and money of the Christians within the guild Mission District.

There is but one lake on the surface of the globe from which there is no outlet, and that is the Dead Sea, which receives much but gives nothing. Such a lake is a perfect illustration of a church all whose efforts terminate upon itself. Around it there will be desolation and in it there will be no life.—*William M. Taylor, D. D.*

The *Friend of Mission* published in England, and the *Friends Missionary Advocate* of America are full of information of Friends' work in India, China, Japan, Madagascar, Syria, Palestine, Constantinople, Mexico, Philippopolis, Alaska, and among the North American Indians. As a basis and incentive to foreign work home missions are growing and increasing in nearly or quite all the yearly meetings in the world. Under the divine impulse lives and money are being surrendered to the service of humanity and the glory of "Him who is the Head of all things" to His people. The Friends have a great and increasing place to fill, and are needed among the churches and in the world. Happily they are in some measure realizing their responsibility, and trying to obey Him who has given them their name if they keep His commandments. *The Christian.*

Why all the "waste" upon missions? is often the cry, though the savor long since became decidedly ancient and fishlike. But, if waste it were, how trifling by the side of the waste of war! According to the estimation of French and German statisticians, 2,250,000 men have perished in the wars of the last 30 years, while the money cost has been $13,000,000,000. The Crimean war cost $2,000,000,000; the war of the Rebellion $5,100,000,000 to the North and half as much more to the South ect. This $12,000,000 a year expended for the conversion of the heathen is paltry by comparison, but a bagatelle. Or, if set beside the amount that annually goes for liquors and tobacco. Not one tenth as much been given to Christianize the Zulus as was paid to conquer them in the single campaign of 1879-80. The expedition of Commodore Wilkes to the Pacific called for as great an outlay as the evangelization of the Hawaiian Islands from 1819 until to-day.—*Mis. Review.*

MISSION DEPARTMENT.

FROM OUR WASHITA MISSION.

Brother J. J. Kliewer writes as follows to the Mission Board:—

Our hearts are full of gratitude toward God for the privilege of having again been permitted by His grace to be co-laborers under His guidance, and in His service. Although we have not been able to do much, we trust that the Lord in His mercy will bless the little we have done.

In the early part of this quarter the Indians frequently came to us and we repeatedly visited them in their camps. My wife began instructing the wife of *Little Chief*, one of our neighbors, how to bake light bread. She seemed very willing to learn and made some progress. But as this family with nearly all the Arapahoes soon went to the agency very little could be done. After this another family came to us and requested us to instruct them in the art of baking

On account of the money which our Indians expected to receive from the government they were the greater part of the time either at Darlington or on the way going there and coming back. At last they received their money, and a few days ago they all came back again. Two of the government allotment agents are also at work here now. The Indians are wearing pleasant faces since their return, the joy brought on to them by the money which they received not having fully subsided yet. Among other things they purchased themselves with the money received, articles of food, some clothing, bedding, horses, mules, top buggies, etc. If in connection with this their outward joy, they knew the joy experienced by the children of God, they would be happy indeed. We hope that they may be permitted to experience this joy.

We were amazed to see how one of our neighbors, *Char Coal*, on his return was in a very emaciated condition. Consumption, according to human judgment, has brought him nigh unto the grave. In like manner this grave disease is performing its work of destruction with our friend *Big Nose*. Let us unite our prayers in behalf of these men, that the Lord in His infinite mercy may renew their hearts and take them to Himself, where we may be permitted to meet them when we too shall be called away and be transported to His glory.

As already stated, our Indians had during the past quarter several times left us and gone to the agency. Not a solitary Indian remained and we were entirely alone here. That we felt lonesome during this time is evident. For the sake of pecuniary gain we would not have remained, but for the sake of the Lord and His kingdom we serve Him gladly, even in times of solitude. The question sometimes presents itself to our minds whether we can do any missionwork when all the Indians have gone away from us? We are then reminded of the fact, that we can also labor for the Lord in quietness. Our Lord and Master himself frequently went to secluded places in the wilderness and upon mountain tops and there, in solitary communion with God, gathered strength for the great work which he had to perform. So among missionwork, the work in the closet is not only a necessary work but it should constitute a principal part of our work.

It will not be without benefit to our Indians if we remain upon our post even if they have gone away. Their confidence toward us will thereby be strengthened. This we have already experienced. Our desire is that these Indians should become Christians. Their conversion must be brought about by the grace of God. After this they are to lead Christian lives. To this they also need grace and strength from above. But they must also be educated to it. They will have to learn constantly. The written word of God they have not. Our office is to tell them the word of God, and at the same time show them by our example what constitutes Christian living. Their present nomadic life is a great obstacle in the way of getting them to live a life in God. They must have their permanent homes and remain at home. Their life of idleness must be changed to a life of labor. But all instruction and admonition will be ineffectual unless we teach them by our own example. We see the necessity of aiding them in establishing their homes and are convinced that it would be a blessing to the Indians if this could be done. I would therefore repeat the request already made in June, that the Mission-board send us a brother to work our farm, in order that my brother may devote his time to assisting the Indians in their farm work etc. There is a great deal to be done here in this line.

In conclusion I would ask your prayers for us and for our work.

With sincere greetings I remain yours

J. J. KLIEWER.

Washita, Ind. Ter. July 2, 1891.

GOOD COUNSEL FROM ONE MISSIONARY TO ANOTHER.

The following advice from an old missionary to a young one just starting for his field is worthy of a place in the classics of missionary literature.

From my observation the man who can get along with his fellows when they think and act contrary to his judgment, who can be firm when it is his own responsibility, and yielding when he is only joint counsellor, who has patience to get ready before he starts, courage to continue after he has begun, faith in God when the promises seem to fail, love for men when they abuse the gifts of love, such a man will make a successful missionary and a strong support to his fellows. But the self-willed, impatient, sensitive man, let his talents amount to genius,—he had better stay off of the mission field.

One last word. Do you know the baptism of the Spirit, the fullness of the blessing of the gospel of Christ? If not, go to somebody who can help you, whom you believe in and who knows how to pay. It is spiritual recklessness to go to China without this preparation! This last counsel is worthy of your heed.—*World Wide Missions.*

The worship of Durga, the blood goddess of the Hindus, is attended by the most terrible excesses of sin. Some native converts came to the following decision about it: "Let us meet together every evening the idol is worshiped and let us pray to God to put an end to this wicked practice which pollutes our land. Let us go on praying night after night and year after year, till we have prayed down the Durga Puja. *Let us pray it down.*" Those in Christian lands who can give little money for the World's conversion should pray the more.

SUNDAY SCHOOL.

"O thou, who makest souls to shine
With light from lighter worlds above,
And droppest glistening dew divine
On all who seek a Saviour's love,
Give those who teach pure hearts and wise,
Faith, hope, and love, all warmed by prayer;
Themselves first training for the skies,
They but will raise their people there;
Give those who learn the willing ear,
The spirit meek, the guileless mind;
Such gifts will make the lowliest here
Far better than a kingdom find;
Oh, bless the shepherd and the sheep,
That guide and guided both be one,—
One as the faithful watch they keep,
Until this hurrying life be done."—*Nacle.*

SUNDAY SCHOOL LESSONS.

LESSON 5.—November 1st.—John 14.

1. What promise did Jesus give his disciples? v. 18.
2. What promise to those that love Christ? v. 23.
3. What will the Comforter do? v. 26.
4. Who is the Comforter? v. 26.
5. What did Christ give his disciples? v. 26.
6. Who is the prince of this world? v. 30.

John 15.

7. What did Jesus say he was? v. 1.
8. Who is the husbandman? v. 1.
9. Who are the branches? v. 5.
10. What does the husbandman do with the branches v. 2.
11. What is necessary to bear fruit? v. 4.
12. What commandment did Jesus give? v. 12.

Christ the True Vine.—John 15: 1–16.

POINTS.—The Christian lives in and through Christ. Our life is derived from him and is lived for him. The evidence of a Christian life is the fruit of good deeds we bear. This living union must be sustained by daily prayer and intercourse. Obedience is the test by which the value of our profession is determined.

LESSON 6.—November 8th.—John 15.

1. If the world hate us, what should we remember v. 18.
2. Why should the world hate us? v. 19.
3. What will the Comforter do? v. 26.
4. What should Christ's followers do? v. 27.
5. What reason for so doing? v. 27.

John 16.

6. Why had Christ thus spoken to them? v. 1.
7. What will be done to his disciples and why? v. 2.
8. Why was it expedient that Christ should go to the Father? v. 7.
9. What will the Comforter do? v. 8.
10. What is the Comforter? v. 13.
11. What more will he do? vs. 13, 14.
12. Whose are all things, the Father has? v. 15.

The Work of the Holy Spirit.—John 16, 1–15.

POINTS.—This life has many troubles for the Christian, but we rejoice to know that Christ knew of these troubles, and has given us an example how to bear them. Who has the Spirit of Truth has a sure guide. He will guide him into all truth; will reveal dark truths to him, and manifest things to come.

LESSON 7.—November 15th.—John 16.

1. What did Jesus say about his going away? v. 16.
2. Give the comparison between the feeling of the disciples and that of the world? v. 20.
3. What promise to the sorrowing ones? v. 22.
4. What is necessary to gain the Father's love? v. 27.
5. Of what were the disciples assured? v. 30.
6. What will believers have in the world? v. 33.

John 17.

7. With what truth did Christ cheer his believers? v. 3.
8. What power had Jesus? v. 2.
9. What is life eternal? v. 3.
10. For whom does Jesus pray? v. 9.
11. What does he pray for his disciples? v. 11.
12. What does he pray for them in vs. 15 and 17?

Christ's Prayer for his Disciples.—John 17: 1–19.

POINTS.—Believers have to live in a world of sin, but Christ has declared his purpose to keep them from the evil in it. To this end he appears as the great High Priest giving himself as a sacrifice, and now appearing as an advocate pleading for their preservation.

LESSON 8.—November 22nd.—John 17.

1. For whom does Jesus pray in v. 20?
2. What does he ask for them? 21.
3. What should the world know? v. 23.
4. What was Christ's desire for his believers? v. 24.
5. What is the relation of the world to the Father? v. 25.
6. What had Jesus declared to his believers, and for what? v. 26.

John 18.

7. Where did Jesus go after his prayer? v. 1.
8. Who went with him? v. 1.
9. Which of his disciples did not go with him?
10. Who followed Jesus to the garden? v. 3.
11. What did he ask them? v. 4.
12. What was the response and what did Jesus say? v. 5.

Christ Betrayed.—John 18: 1–13.

POINTS.—By communing with God in prayer and supplication with thanksgiving a man is prepared to go forth, in his name and strength, to any duties or trials to which he is called. Though Judas had the benefit of Christ's instruction and a witness of his miracles still he was no christian, but stood with those who were Christ's sworn enemies. We should be careful lest we abuse our religious advantages. Christ should be our example in submitting to God's will. We should boldly defend the cause of Christ, but in that gentleness of spirit, which he himself exercised.

LESSON 9.—November 29th.—John 18.

1. Where was Jesus led to after his capture? v. 13.
2. Which of his disciples followed him? v. 15.
3. What question was put to Peter? v. 17.
4. What did he answer? v. 17.
5. What did the high priest ask Jesus? v. 19.
6. What did Jesus answer? vs. 20, 21.
7. How often did Peter deny Jesus? vs. 17, 25, 27.
8. What did Pilate ask Jesus? v. 33.
9. What did Jesus say concerning his kingdom? v. 36.
10. For what did Jesus say he was born and came into the world? v. 37.
11. What did Pilate report to the Jews concerning Jesus? v. 38.
12. What question did Pilate ask the Jews; what was their answer? vs. 39, 40.

Christ Before Pilate.—John 18: 11–16.

POINTS.—The manner in which Christ endured the most humiliating insults is a lesson for us. We are too prone to exercise an unforgiving spirit, even where the injuries are imaginary rather than real. Pilate had the opportunity to choose between duty and his present interest, he chose the latter to his eternal shame. Every one has the same opportunity; the mistake is often made of supposing the things of to-day are more important than the things that belong to eternity.

RAIN OR SHINE.

Two things are great hinderances to the success of a Sunday-school, especially a small one in the country:—

1. Uncertainty as to whether stormy weather will prevent there being a session of the school.
2. Uncertainty in respect to whether the sessions will open or close on sharp time.

Very soon after organizing a school it is well to pass a resolution, and pass it with the greatest possible unanimity, that "The school will be held, rain or shine." Let this go on the records, and so become incorporated in the written law of its organization. Many a Sabbath-school has either become a weakling or has actually lost its life for want of just this action. What is "storm enough" to prevent holding is often hard for a teacher or scholar or the friends at home to determine. If there be for any reason an indisposition to go there will be a case of stay at home for a little promise of foul weather, though a furious storm would not keep the same one from going to an attractive entertainment. But if it be well known that there is a rule to open, rain or shine, and that the rule is lived up to, it tends to put vigor as well as certainty into the case.

It is equally important to have it understood to be a rule to which there are absolutely no exceptions that the school will not only open but close on time to a watch-tick. The ruinous habit of coming late is rebuked by having the opening prompt. And if there is occasion for a teacher, officer, or scholar to make an appointment to attend to some duty after school, all that are concerned know just what to depend upon if the closing moment is certain.

These two features faithfully observed, will be vastly helpful by relieving slack-twisted ways in the school, and also in individuals.

G. M. POWELL.

THE YOUNG PEOPLE.

THE WHITENED FIELDS.

By many idle, folded hands,
And the harvest-fields are white;
Low droop the heavy heads of wheat
That wait the reaper's weary feet,
The sickle in his willing hands,
For "the harvest fields are white."

By many here that sit at ease,
While neath yon darker skies
The wretchedness and misery
Even angels well might weep to see.
How can we dare to sit at ease
Beneath these golden skies?

So fleet, so few the moment be
For binding up the sheaves!
The Master calls; do not delay,
But haste some fruit to win to-day;
For soon our only joy shall be
In bringing home the sheaves.

YOUNG PEOPLE AT DEEP RUN ORGANIZED.

On Sunday afternoon Sept. 27th we had a meeting, called by the pastor, to consider the propriety and possibility of organizing a Young People's society. The pastor had arranged and conducted an interesting Bible reading service, on "The Christian's Privileges." After the services, it was decided that we organize and hold young people's meetings. A committee of five was appointed to formulate a plan, how we should organize and conduct the meetings. On Sunday evening Oct. 11 we had another meeting. After an interesting song service, the report of the committee was read and adopted. We then organized by electing the pastor president and Aaron F. Myers secretary. Twenty-five members were then enrolled. The committees were then appointed viz:—*Lookout, Social, and Literary.* The next meeting will be held on Sunday evening, November 8th, after which according to the adopted plan the meetings will be held every two weeks, alternately on Sunday morning's after the Sunday-school, and Sunday evenings. May the Lord add his blessing that we may grow more and more in grace and be built up spiritually and numerically.

Correspondent.

HONOR TO PARENTS.

A little boy, about nine years of age, entered one of our city coal yards with a large bucket, with which he went up to the superintendent, and, asking to have it filled with coal, handed the money to pay for it. "What are you going to do with the coal, my little man?" asked the manager. "I am going to carry it home to mother, sir," was the ready answer. "But it is too heavy for you," said the man; "you had better run home for somebody to come and help you." "I have nobody at home but my mother, sir; and I am sure I had rather carry it than my mother should, if it was twice as heavy," answered the noble boy. "Then make two trips, and take half at a time," still urged the considerate clerk. "No, sir, I had rather not," was the reply, "for then I shall be late at school, and I promised mother that I would get back with her coal before the school-bell rings, and so I will," said the earnest, thoughtful child, as he hurried off with his load.

Happier no doubt he was in thus doing his duty, than he could possibly have been in the game of marbles, which he had given up, to help his widowed mother.

As I passed out after him, I thought, what a priceless treasure is such a son as that. However poor his mother may be in other respects, she is rich in having such a little son; and I am sure God will bless him in thus honoring his mother.

PRAYER FOR PREACHERS.

A faithful brother once remarked: "Whenever I go to the house of God praying for the preacher, I always get a good sermon."

There is much in this preparation of heart. The sermons, doubtless, were mainly prepared before the prayers were offered. Some other hearers slept under the same sermons, while others criticised them severely. What was the reason that to Brother A they were a feast of fat things, while they did not keep Brother B awake, and Brother B thought them weak or unsound, and Brother D said it was time we had a new minister. The whole secret of the matter was in Brother A's coming to the house of God praying for the preacher. He came seeking and desiring a blessing, which the others did not.

The Gospel is always relished by the spiritually minded; but human hearts, like the shallow ground of the parable, are not always ready for its healthful reception.
—*National Baptist.*

"Liquor dealers and anti-prohibitionists who are constantly harping on the blighting effects of prohibition upon the prosperity of a city, will not be able to draw much comfort from the experience of Des Moines, Ia.," says the "Advance." "Des Moines is a city of sixty thousand people and has not an open saloon within its limits or within the county in which it is situated, and yet it is just now enjoying an era of the most remarkable prosperity. Such a thing as a house or storeroom to rent can scarcely be found at any price, while more than a thousand new residences and more than a million dollars' worth of new business blocks, some of them the finest in the West, are in process of erection. Bank clearances run from twenty-five to fifty per cent. higher than a year ago; its manufactured products for 1890 exceeded those of 1889 by more than $5,000,000. Every kind of business is extremely prosperous, and the actual statistics of the transfer companies show that the population is increasing, by new arrivals alone, at the rate of a thousand per month. A good many other cities would like to be killed in the same way that prohibition has killed Des Moines."

The following table taken from the *Golden Rule* gives the growth and present strength of the YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

	Societies.	*Members.*
In 1881	2	68
In 1882	7	481
In 1883	56	2,870
In 1884	156	8,905
In 1885	253	10,964
In 1886	850	50,000
In 1887	2,314	140,000
In 1888	4,879	310,000
In 1889	7,672	485,000
In 1890	11,013	660 000
In 1891 (July 1st)	16,274	1,008,980

The growth is indeed miraculous, we are reminded by it of the outpouring of the Holy Spirit and its effects on the Day of Pentecost. May the Lord grant that there may be but little chaff among the wheat in this heap. That all may be true Endeavors for our Lord Jesus.

It is proposed to inaugurate a "Scottish Mothers' Union," with the object of awakening among mothers a sense of responsibility in the training of their boys and girls, and to unite mothers in prayer and work for this end. Lord Aberdeen and Lady Glasgow are taking an active part in the movement.

GOD doth not need
Either man's work or his own gift; who best
Bear His mild yoke, they serve Him best; His state
Is kingly; thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.

QUESTION CORNER.
No. 11.

66. Who is first spoken of in the Bible as being a prophet?
67. Whose sword cut off the head of its owner?
68. Name an apostle who was slain with the sword.
69. Where do we read of a dead man's coming to life again on touching the bones of a prophet?
70. Where does St. Paul speak of the different parts of the Christian armor?
71. What was the feast of the Passover to commemorate in the old dispensation?
72. What does the corresponding feast commemorate in the new dispedsation?

ENIGMA NO. 11.

God made Adam out of dust,
But thought it best to make me first;
So I was made before the man,
To answer God's most holy plan.
My body he did make complete,
But without arms, or legs, or feet;
My ways and actions did control,
But I was made without a soul.
A living being I became,
'Twas Adam gave to me my name;
Then from his presence I withdrew,
No more of Adam ever knew.
I did my maker's laws obey,
From them I never went astray.
Thousands of miles I go with fear,
But seldom on the earth appear.
Now, God in me did something see,
And put a human soul in me;
A soul of me my God did claim,
And took from me that soul again;
And when from me the soul had fled,
I was the same as when first made;
And without hands or feet or soul,
I travel now from polo to pole.
I labor hard both day and night,
To fallen man I give great light;
Thousands of people, young and old,
Will by my death great light behold.
No fear of death doth trouble me,
For happiness I cannot see.
To heaven I shall never go,
Nor to the grave, nor hell, below.
The Scriptures I cannot believe,
If right or wrong, I can't conceive,
Altho' my name in them is found,
It is to me an empty sound,
And now, friends, as these lines you read,
Go search the Scriptures with all speed;
If there you do not find my name,
Your search indeed will prove quite lame.

Selected for the Mennonite by DANIEL M. LANDIS.

Answers to Questions and Enigma in September Number.

52. *Faith* is the substance of things hoped for, the evidence of things not seen. Heb. 11: 1.
53. Deut. 32: 20.
54. Ninrod, Noah's great grandson. Gen. 10.
55. Arphaxad. Gen. 10: 10.
56. Lot. Gen. 19.
57. David. Psalm 141, 7.
58. Matth. 6: 15 and Mark 11: 26.

ENIGMA NO. 9.—*An Aerostic.*

1. I m r l.
2. Samuel.
3. Samaria.
4. A r a r a t.
5. C u s h.
6. H a r p.
7. A b a n a.
8. R o m a n.

Issachar, Naphtali, sons of Jacob.

Correct answers were received from Mrs. Olivia Moyer and John D. Moyer.

BOOK NOTES.

REVIEW OF PUBLICATIONS.

Fretz Family History.—Compiled and edited by Rev. A. J. Fretz, and published by the Mennonite Pub. Co., Elkhart, Ind. This work was issued this summer, after a work of several years gathering records and data. It is of deep interest to every descendant of the Fretz family, now so numerous, and scattered over our whole country. The chronology begins with the two brothers, John and Christian Fretz, who came to this country from the city of Manheim, in the Grand Duchy of Baden, Germany, formerly known as the Palatinate, about 1710 or soon after, and settled in Bucks county, Pa. It gives all, as far as could be obtained, the descendants of the two brothers under the different family names up to the present time. The work is printed on good heavy paper and contains 607 pages besides a number of blank pages for family records. It abounds in short biographical sketches of noted members of the family and contains several wood cuts of a few, and also of the old homesteads, and the two Mennonite churches at Deep Run, Pa. It also contains a report of the Fretz family Reunion held in 1888. The records embrace three hundred and sixty odd different family names. The work is interesting to Mennonites, as the ancestors belonged to the church, and the greater part of their descendants still are among the pillars of the Mennonite church. The following are the beautiful dedicatory words:

We dedicate this book—

First. To the memory of our ancestors, who bequeathed to us the glorious privilege of religious liberty, and set us examples of blameless, exemplary lives.

Second. To our parents who taught us to prize this inheritance as a priceless boon direct from the hand of God.

Third. To our children, whom we adjure to cherish their inestimable privileges, and keep unsullied the *family name.*

Fourth. To our posterity. May they emulate the worthy example of the "Good and true" who have preceded them, and honor God and obey his commandments."

The book can be obtained from the publishers, for the following prices:

Cloth	$1.25	plus	10	cents	if ordered by mail.
Half Morocco, Gilt	2.00	"	"	"	"
Full " "	3.00	"	"	"	"

or if personally called for, from Allen M. Fretz, Bedminster, Pa., with 5 cents per copy, freight charges, on the original publishers' price.

MARRIAGES.

BAUMGARTNER—BASINGER.—On Sept. 24, 1891, at the Bethel church, near Excelsior, Mo., by Rev. P. P. Lehman, Daniel W. Baumgartner, of the Salem's church, Dalton, Ohio, to Miss Carrie S. Basinger, of Bethel church, Excelsior, Mo.

SACHS—STATES.—On Sept. 29, 1891, in Philadelphia, by N. B. Grubb, at his residence, Augustus Sachs, to Miss Laura States, all of Philadelphia, Pa.

SHELLY—KLINE.—At the residence of the bride's parents, in Philadelphia, Pa., on Oct. 15, 1891, by N. B. Grubb, Mr. John Shelly, to Miss Clara R. Kline, daughter of Peter R. Kline, all of Philadelphia, Pa.

WEISS—BASSEL.—In Philadelphia, Pa., on Oct. 21, 1891, by N. B. Grubb, Jacob Weiss, to Miss Mary Bassel, formerly of Kansas City Mo., now all of Philadelphia, Pa.

DEATHS.

ESSER.—In Plumstead township, Bucks county, Pa. On Sept. 10, 1891, Mary, infant child of Henry and Mary Lizzie Esser, aged 7 weeks. Interred at Deep Run. Services by Samuel Godshall and Allen M. Fretz.

LEOPARD.—On September 17, 1891, near Clarence Centre, New York, of pneumonia, Bro. Henry Leopard, aged 73 yrs., 6 mos. and 3 days. The remains were brought to rest at Clarence Centre on the 19th. Services were conducted by Jacob Krehbiel. Text: John 16: 33.

MOYER.—On September 25th, 1891, in Milford, Bucks Co., Pa., Rev. Samuel Moyer, aged 79 yrs., 5 mos. and 26 days. Father Moyer was elected to the ministry in July, 1857. He faithfully discharged the duties of his office in the Springfield congregation until old age and bodily debility prevented him from doing so. His funeral took place at the church where he for many years served his Master, on Wednesday, September 30th. Funeral services were conducted at the house by A. S. Shelly and L. B. Taylor, and at the church by A. M. Freiz, J. H. Oberholtzer and A. B. Shelly, the latter preaching a funeral sermon from Luk. 12: 42-44.

KOHL.—On Sept. 28, 1891, in Tinicum township, Bucks county, Pa., of cholera infantum, Gertrude, infant child of Samuel and Emma Kohl, aged 4 months and 7 days. Burried at Tinicum Reformed church. Services by T. C. Strock and Allen M. Fretz.

DIETZ.—On Sept. 29, 1891, in Philadelphia, Pa., of Bright's Kidney disease, Charles Dietz, aged 73 yrs., 4 mos. and 10 days. Funeral services in First Mennonite church on the evening of Oct. 2, in the presence of an exceedingly large concourse of people, by N. B. Grubb. Text: Psalm 116: 15. Interment next day in Northwood cemetery.

TRAUGER.—On Oct. 5, 1891, in Plumstead township, Bucks county, Pa., Edward B. Trauger, aged, 57 yrs., 5 mos. and 23 days. Interred at the Deep Run Mennonite burial grounds on the 8th. Services by Samuel Godshall and Allen M. Fretz.

ZIEGLER.—On Oct. 6, 1891, in Philadelphia, of old age, at the residence of her son-in law, Catharine Ziegler, relict of the late Michael Ziegler, aged 84 yrs., 6 mos. and 24 days. Funeral service by N. B. Grubb. Interment at Indianfield, where Rev. Jacob Kehm preached.

STRUNK.—On Oct. 9, 1891 in Kraussdale, Pa., Barbara Strunk, nee Latshaw, widow of Christian Strunk, who died in 1838. The deceased was agod 93 yrs., 7 mos. and 19 days. Interment on the 15th in the Hereford Mennonite cemetery, A. S. Shelly officiating, assisted by J. H. Oberholtzer and Andrew Mack.

FASSHAUER.—Suddenly, of heart failure, at sea, on board the steamer "*Spree*," on October 13th, 1891, Mrs. Henrietta Fasshauer, aged 53 yrs., 3 mos. and 2 days. Mrs. Fasshauer spend the summer among her friends and relatives in Europe, and on Oct. 6th she sailed from Bremen expecting to reach home about the 16th. On that day we anxiously awaited her return. On that day a message came stating that she had died on board of ship the third day out, and was buried at sea. No one can imagine what a shock it was to all, and especially to the children. Funeral services were held in the First Mennonite church on the evening of Oct. 19, conducted by N. B. Grubb. Sister Fasshauer was a faithful devoted member of the Philadelphia church.

ROSENBERGER.—On October 22nd, 1891, in Milford, Bucks Co., Pa., Elmira, daughter of David R. and Sarah Rosenberger, aged 9 yrs., 7 mos. and 19 days. Interment on the 27th at the West Swamp church. Funeral services conducted at the house by D. Goerz, and at the church by A. B. Shelly.

THE TREASURY FOR PASTOR AND PEOPLE for October is full of excellent, timely sermons and articles well adapted to aid pastors and others in their work. The portrait of Dr. Conrad, of Worcester, Mass., with a view of his church, form the illustration. His sermon and a sketch of his life will amply repay perusal. Two full sermons for Thanksgiving services are given, and in the Living Issue department "The One Holy, Catholic, Apostolic Church" is discussed with great ability by Professor J. Heron, D. D., of the Presbyterian College, Belfast, Ireland. There are nine sermons in their Leading Thoughts, by eminent preachers in various lands. Dr. T. L. Cuyler sketches Rev. Charles G. Finney in his own inimitable way. An excellent article on "Old Testament Inspiration" and one on "The Science of Preaching," by Archdeacon Farrar, are worthy of careful reading, as also "Equipment for the Christian Work," by Rev. J. E. Denton, "The Annual Roll-Call," by Rev. J. W. Waddell, and "Old Age," by Oliver Wendell Holmes. The International Sabbath School Lessons are lucidly explained by Dr. Momeni, and the editor writes briefly but vigorously on "Rich Sinners," "Good Hearing," "Kill the Critics," "Flawless Manuscripts," The standard of this magazine is always an elevated one.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. VII. NO. 3. QUAKERTOWN, PA., DECEMBER 1891. WHOLE No. 75.

AT CHRISTMAS TIME.

Skilled in the wisdom that the stars afford,
The Magi came, their learning with them played
And faltering as it failed them, and dismayed,
They sought the help in Judah's Scriptures stored.
But with no doubtful meaning came the Word
Unto the shepherds, listening sore afraid;
"Go, seek the babe in Bethlehem's manger laid,
And ye shall find the Saviour, Christ the Lord."
Thou who didst make all human lore as naught,
And from the mouth of babes perfected praise,
Humble our hearts until, like children taught,
Thy Word shall be our guide in all our ways—
And this indeed shall be the blessed morn,
When Christ the Lord in us anew is born.

Selected.

THE APPROPRIATE TIME FOR CHRISTMAS.

At what time of the year Christ was born must always remain uncertain. But the early church made a felicitous choice when it placed Christmas Day at the point of time when the days begin to lengthen, and the sun to return to a frost bitten world. Probably they were guided in this selection by an interpretation then current of the words of John the Baptist: "He must increase; I must decrease." At any rate, the winter solstice corresponds exactly to the spiritual condition of the world at the first Christmas Day. It was a frostbound world. Spiritual force and warmth seemed to have died out of it. There was a great craving for some great good, which men dimly apprehended. As Matthew Arnold points out, this showed itself especially in the longing for reconciliation with God. There was a notable revival of pagan ritual, and especially of human sacrifices. Augustus offered hundreds of his captives in the sea-fight at Actium, on altars erected on the adjacent promontory. The human conscience was full of all unrest. Men ran after any teacher, any dealer in the supernatural, who offered himself. And into this winter was born the Child of Bethlehem, who was to speak the words of peace and reconciliation for which the world was craving. He was the desire of the Gentiles as well as the glory and the hope of Israel. All creeds, all cultures, all philosophies, all civilizations, had been pointing forward to him. But all had grown wearisome and idle, and barren of satisfaction, because his coming seemed to be put off forever. It was darkest when the dawn was coming. When need is strongest, help is highest. And our midwinter festival remains the symbol of the wintry world which saw his advent and heard the angelic song of "Glory to God in the highest; on earth peace to men of good will."—*S. S. Times.*

HOPE.—What would the Christian do without this lonely star? It consoles him in many dark hours of trial and affliction.

FAITH lays hold of the precious promises of God and will take no denial. God's richest blessings are bequeathed to those who do not waver.

COME YE APART AND REST AWHILE.—MARK 6: 31.

From an article in the Amerikanische Botschafter translated for the Mennonite.

For the first time the apostles have made proof in personal work of the power of the new Gospel message. They return to their Master from their first mission, enthusiastic and elated over their successful exercise of power over the bodies and souls of men. They find him no less active in unremitting labor, surrounded by the poor, the sick, and the distressed. Just about this time the news of the beheading of John the Baptist breaks in harshly upon the joyous enthusiasm filling the minds of the disciples with serious thoughts. It indicates to them that they are not simply entering on a triumphant march to proclaim to a waiting and welcoming world the evangel of peace but that rather on the way they are to go, there is the certain prospect of conflict and even martyrdom awaiting them. While yet their hearts are agitated by these changing thoughts and impressions, there comes to them the summons of the Master,—"Come ye yourselves apart into a desert and rest awhile."

From this connection it is to be seen that the Lord in this admonition had something more in view than simply a bodily resting from the fatigue of work. We must think here primarily of an inward rest and quietude. Out of the crowd of people, out of the turmoil of rapidly changing sensations, they shall come into the stillness of the desert that they may obtain rest, be cleared up in their thoughts, regain their equilibrium—in short find themselves. There is no other way to avoid losing one's self amid the tumult of the world, and the unceasing demands of the day, and the never ending distractions of sorrow and pleasure. In order that one may not become the mere plaything of circumstances where he should be master over them; that he may not lose himself and his individuality in the restless whirl where he is exposed to constant abrasion as the pebbles cast about by the waves on the seashore, he must learn to stand by himself and to maintain himself in the quiet hours of solitude and reflection. Such questions as,—Where do I come from? Where is my present way leading me? Which is the right way to the end I have chosen? Am I pursuing that which will lead to my temporal and especially to my eternal happiness?—these are questions that call for an occasional halt, a quiet entering into myself and a communion with my own soul. Hours of rest, hours of retirement, a quiet asylum in the desert alone—what a recipe in these times of feverish excitement for the thousands who in their constant pursuit of gains and enjoyments are in reality ever fleeing from themselves, and who can therefore never find place and happiness because they never seek it there where alone it is to be found, namely in their own bosoms.

But the object of the Lord is yet a deeper one. When the mill stops, says the proverb, the unusual quiet will wake the miller. When the soul retires from the throng and tumult of the day into quiet, then it will awake, as it were, and come to itself and learn to listen to voices speaking out of its own depths. Whoever then understands himself and his inmost necessities will recognize in these voices the call to reach out and up to God by whom and for whom it was made. To this end the Lord now leads his disciples into the desert. They shall now speak of God just as they have been doing. They shall now not work for God, but shall speak with Him so that in Him and through Him they may find themselves. This being still before the face of God is the green oasis and the living water which they shall find in the desert.

This is the way God has led his servants at all times. In the stillness of the silent night He bade Abraham look up to heaven and count the stars. In the loneliness of Sinai's summit Moses's face shone with the brightness of the glory of the Lord who spoke with him. In the silent cave on Horeb Elijah heard the still small voice in which he recognized the presence of God. Out of the solitude of the desert comes the voice of John the Baptist. Even the Son of God himself seeks again and again the quiet retreat of the mountains for prayer and communion alone with the Father. And do you, O child of man, think yourself above the need of this? Do you think you can find your God just as well amid the whirring wheels of your factory, or the rattling confusion of the counthghouse, or the noise of your party meetings, or in the hubbub of your workshop or your household duties, or even in your public religious gatherings? Do not misunderstand—not as though I thought it impossible to find the Lord in these places of active duties. But were I called upon to account for the spiritual weakness among Christians to-day, for the lack of effectiveness in our prayers I would have to point for an answer first of all to the fact that in the hurry and flurry of our active life and service we have lost the use of quiet moments in which one may, for a time forgetting the world or putting it under his feet, give himself up entirely to the prayer,—"My soul thirsteth after God, yea after the living God." Do you wish to learn this, then follow the words of the Savior, enter into the closet and close the door behind yourself alone; enter into the solitude and into the stillness and pray to your Father in secret, and your father who seeth in secret himself shall reward thee openly.

Never shirk the hardest work. Some do so habitually. If they can live on others, they will not do a hand's turn. The age of chivalry is over, but the age of loafers lasts for ever. Let us be of another clan. Two colored men were loading goods into a cart. One of them was disposed to shirk; the other stopped, and looking sharply at the lazy one, said, "Sam, do you expect to go to heaven?" "Yes." "Then take hold and lift."—*Spurgeon.*

ATTRACTIONS OF THE MINISTRY.

In a tract bearing the above title, Rev. Howard W. Pope draws the picture of the bright side of a minister's life and work. Admitting that, viewed from a social standpoint, the ministry has some discouragements, he points out that from the same standpoint there are many counterbalancing attractions and even the discouraging features are not as bad as they are often represented and may be almost completely disarmed of their disagreeableness. Rising then to a higher plane he says.

"The supreme attraction of the ministry, however, is the opportunity which it affords for usefulness, and usefulness of the highest kind. The merchant, the manufacturer, and the farmer are all useful men. They supply the wants of the body, but the minister's business is to transform the body into a temple of the Holy Ghost. The surgeon sets broken bones; the minister heals broken hearts. The lawyer administers justice, but the minister proclaims mercy. The one examines titles to real estate, while the other secures titles to mansions in the skies. The lawyer settles disputes, but it is the minister's higher privilege to show men the blessedness of living without disputes. It is a great achievement to become a railroad king and control the commerce of nations, but is it not a greater achievement to awaken in even a single soul a sense of kingship and priesthood in Jesus Christ? Oh the blessed hours when a pastor points the penitent soul to the Lamb of God and tenderly turns his trembling feet into the paths of peace! Oh the supreme moments when, coming from his closet with the dew of heaven upon his soul, he stands forth in God's name and proclaims to dying men the unsearchable riches of Christ! There is no joy this side of heaven like that. Yet it is yours, young man, if you covet it, for the whole earth is crying out for just this kind of work.

"A million a month are dying in China without a knowledge of Jesus Christ. The entire continent of Africa is still clothed in darkness, for we have only touched the hem of her garment with the rays of gospel light. The agonizing appeals of our Home Missionary Superintendents are enough to thrill a heart of stone. Surely the *wants* and *woes* of *humanity* are in themselves an attraction. And if anything more were needed, is it not found in the final words of our blessed Master, "All power is given unto me in heaven and in earth. Go ye therefore into all the world and preach the gospel to every creature?"

"God grant that all of us may daily pray the Lord of the harvest that He will send forth laborers into His harvest and that many a young man and woman may discern in the needs of the hour and in the Master's words a personal summons, and gladly answer, 'Lord, here am I, send me.'"

THE WORK OF THE HOLY SPIRIT.

At a convention of Christian workers held at Buffalo, N. Y. last summer, Mr. W. H. Howland related how a remarkable religious revival took place in the Female Reformatory at Toronto. He said: "We had among our prisoners a poor colored woman, and I found out on inquiry that she had been sent in unjustly. She had given hospitality to one of her own color in all kindness, a woman who had committed crime, and the police, in their undistinguishing way, took them both, and both were sent to the Reformatory. That woman, from the time she came in, was a blessing. She got into the hospital, and there she worked with those poor sick souls. She used to come to talk to me and pray, and she said some of the sweetest things in her prayers. They linger in my ears now. One day she came and said, 'Brother, I want to tell you I love your work here. It is a beautiful work and the Lord is blessing it, and is saving these poor women, and it is all good, and I want to tell you something. There is something you havn't got in this place that you want.' I said, 'Well, Mother, what is it?' She said, 'I will tell you; it is the Holy Ghost. You want the Holy Ghost right down from heaven.' I said, 'You pray for it.' She said, 'Yes, I am praying.' I had more faith in her prayers than I had in my own.

"They sent me word that week that there were two girls, who had professed conversion, and that others were joining with them and that there was a very extraordinary feeling. I went up Friday, but it was after seven, before I got there, and it was against the rules of the institution to have visitors later than that time. The door was closed. If you are going to work in an institution, never break a rule. They sent me out word that there were sixteen or seventeen who had joined these girls, and they could not understand it. On Sunday morning, when I got there they said, 'We want you to stay for an after-meeting.' The regular Sunday-school closed at 10.30. 'We want you to meet these girls. There are about twenty-two of them.' I said I would be very glad to stay, and went down and pretty nearly all the girls came in to the number of sixty or seventy, and I had nothing to do in that meeting. I want to tell you, a great part of these were old and hardened cases, and they certainly hadn't knowledge of anything. You know how hard it is to get respectable people to pray. They sang and prayed and they worked and exhorted, and it went on for two hours, and *there were fifty-six conversions* before the meeting was over."

GOD'S PROVIDENCE.

An incident related some time ago in the *Watchword* illustrates how God often provides for us in mysterious ways in times of our greatest need. The narrative runs thus:

"One dark, stormy night a vessel was wrecked on a rocky island off the coast of Scotland. The crew had watched with terror the white waves as they dashed on the stately cliffs, and felt that to be driven on these rocks was to seal their doom. The cabin was filled with water, and the captain's wife was drowned. The sailors climbed into the rigging, and prayed, as they never had before, that God would have compassion on them. That He would save them from temporal death seemed almost incredible. But the cruel waves drove the vessel on and on, till the very foot of the awful cliff was reached. Oh! if they could only reach its top, there would be safety, and, no doubt, friendly hands to help them. Just as they struck the rock, they espied on the face of the cliff a ladder. Here was their despair changed to joy. They sprang from the rigging, and climbed the ropes as rapidly as their benumbed fingers would permit; but they were all rescued and in a few minutes more the vessel went to pieces.

"That ladder seemed to them almost a miracle, yet its presence there was easily explained. It was used by the quarrymen as they climbed up and down to their work every day. Though usually drawn up when they left, the suddenness of the storm that night had caused the workmen to hurry to the shelter of their humble homes without taking time to remove the ladder. It was God who had ordered this seemingly trifling matter for the preservation of their lives."

How true it is as some one has said that however long the chain of second causes may be, the first link is always in God's hand.

NEVER ASK GOD "WHY?"

In the absence of the principal of a grammar school, his pupils formed two societies for mutual improvement. Their meetings were held in the only vacant commodious house in the village. A letter informing the teacher what had been done, he immediately wrote, positively forbidding any further meetings. His order was strictly though painfully obeyed. It required all his good standing among his devoted young friends to restrain them from believing this act tyrannical. So painful was the state of their minds, that on his return they all preferred a respectful explanation of this mysterious conduct. Reminding them of his former and known kindness he inquired if that, united with his declaration that he had good reasons was not sufficient. They promptly expressed their confidence both in his kindness and veracity, but said it would relieve their minds to know his reasons. "Then," said he, "I have several. One is, that a few days before I left you, three men having been secretly lodged in the house where your meetings were held, died with the small pox. Are you satisfied?" All assented.

So, child of sorrow, God is trying you. He spoils your plans. He crosses your wishes, He takes away your delight; but he has good reasons for all he does. Yet he frequently conceals the cause of all these trials. He says—"What I do, thou knowest not now, but thou shalt hereafter." It is both folly and wickedness to doubt his love or his wisdom in the mysteries of Providence.—*Rev. W. S. Plumer.*

DOING WRONG.

The lines of suffering on almost every human countenance have been deepened, if not traced, by unfaithfulness to conscience, by departures from duty. To do wrong is the surest way to bring suffering, no wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged in this life. They abridge our capacity for happiness, impair our relish for innocent pleasure, and increase our sensibility to suffering. They spoil us of the armor of a pure conscience, and of trust in God, without which we are naked amid hosts of foes, and are vulnerable by all the changes of life. Thus, to do wrong is to inflict the surest injury on our own place. No enemy can do us harm equal to that we do ourselves whenever and however we violate any moral or religious obligation.

CHARITY.—That beautiful sister; she "believeth all things, hopeth all things, endureth all things." Her banner is love. She is ready to hide a multitude of faults, and reaches forth her hands to cheer the lambs of the fold.

A COUNTRY BOY WHO GOES TO A GREAT CITY.

When a boy starts out from his country home to try his fortune in a great city, he needs most of all to take a good stock of principles with him. He must brace up his courage as if he were going to battle, for he is sure to have a fight of it, and he will need all his moral fortitude to stand out against the temptations which will wreck his career beyond peradventure if he yields to them. What he seeks he cannot get except in the fierce competition which results from the struggle of many thousands to obtain the same prize. If he slips, there are multitudes around him to take advantage of his mischance and to leave him far behind in the chase. He must keep himself always in training, both moral and physical, and waste none of his resources. He will require every bit of his energy and every atom of principle in him will be put to the test. He must be prepared to help himself, for he will get very little help from anybody else.

The first thing for a boy coming to a great city to do, is to take pains to start with right associations. In every city there are innumerable circles of society. The community is too large for everybody to know each other, and therefore it divides up into many circles of common acquaintances, and in each of these the members are as well known to one another as are the inhabitants of a village. They are good and bad, evil in their influences and injurious in their tone and spirit, or salutary and helpful.

Where, then, shall the country boy go for society? The best place is to a church. In these days a city church is the center of many social no less than religious activities. It is a life of industry in which men and women engage, so that something is going on ceaselessly, something to interest and to give scope for the ability of a young fellow and to satisfy his social instincts and demands. It is a community in itself, and nobody can belong to it for any considerable length of time and exhibit sympathy with its ambitions and projects without fitting into some place where he can display his capacites and win due consideration because of them. He will make friends and useful friends. He will have the social life and the social surroundings necessary for him He should go to church from the first and regularly; make himself known to the pastor, and then without putting himself forward take a hand in all the undertakings of the parish. If he is patient the reward will come.

Even apart from merely religious profit, such association will be of inestimable advantage to a youth who goes to town a stranger. There is much talk these days about "rings" and "combines" for evil purposes; but there is one ring which is always good and beneficent in its objects, and it is the circle of the church. Inside it a young man forms the intimacies which most contribute to his practical success, to say nothing of his spiritual health.—*Theodore Temple, in The Chautauquan.*

There is such a thing as becoming consecrated to our own opinion, instead of being consecrated to the will of the Lord. Many contend vigorously for their own ideas and call them the radical way, regarding everybody who differs with them as on the compromise line. Test everything by the Word of God. "Prove all things," "Submit yourselves one to another in the fear of God."

BIBLE READING—THE CHRISTIANS' WALK.

BY E. K. MOHR.

I. Definition—The outer expression of the inner life—behavior.

II. Its Negative Side, Eph 4: 17, 22. To a man in Christ—"old things have passed away." His center of being and action has changed from self to Christ, Gal. 2: 20.

III. Its Positive Side, Rom. 6: 4. *l. c.*

1. The Main Spring—The power of it is the Holy Spirit, Gal. 5: 6. Be obedient to the Spirit of there is to be a *Christian walk.*

2. Its Characteristics is ties.

(*a*) *By* Faith, 2 Cor. 5: 7.
(*b*) *In* Love, Eph, 5: 2.
(*c*) *As* children of Light, Eph. 5: 8.
(*d*) Worthy of our *Vocation*, Eph. 4: 1.

An old lady said she had been a Christian *off and on* for 40 years, walking worthy of our vocation contemplates no "odd job Christians" but those who are willing to work full time.

(*e*) As becometh the *Gospel*, Phil 1: 27.

Gospel means good news; so our walk must be in harmony with the glad message we bear.

(*f*) Worthy of the Lord, Col. 1: 10.

This *worthy walk* is nothing less than working out the Christ Spirit of humility and love, Eph. 4: 2, 3: Gal. 5: 22, 23.

(*g*) God has made all provision for us, 2 Pet. 1: 3. May our walk answer to the prayer of Heb. 13: 20. 21.

Grand Rapids, Mich.

SELF-DENYING BENEVOLENCE.

MARK 14: 3.

A scotch woman whose practice it was to give a penny a day for missions, was given by a visitor a sixpence to procure some meat, which luxury he learned she had not lately enjoyed. She thought to herself, "I have long done very well on my porridge, so I will give the sixpence also to God." This fact came to the knowledge of a mission secretary, who narrated it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host himself saying that he had never denied himself a chop for the cause of God. He therefore instantly subscribed $2,500 additional, and others of the party followed his example; till a large sum was raised before they separated. It is probable that this woman's sixpence was larger in the sight of God than the thousands contributed by these rich people, for she gave of her poverty and they out of their abundance. Moreover it was throught her example that they were led to give. The spirit of self-denial is the true spirit of all real giving in the cause of God.

A LESSON FROM THE GARDEN.

It is said that gardeners, sometimes, when they would bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one faded leaf after another, and seeming to go down patiently to death. But when every leaf is dropped, and the plant stands stripped to the uttermost, a new life is even then working in the buds, from which shall spring a tender foliage and a brighter wealth of flowers. So, often in celestial gardenings, every leaf of earthly joy must drop before a new and divine bloom visits the soul.—*Harriet Beecher Stowe.*

HE MISSED HIS DAY OF GRACE.

Two young men attended a religious meeting held in Scotland, and one of them was much impressed by the addresses. When the invitation was given to all who wished to find salvation, to stay to a special service for inquirers, this young man said to his friend "I shall stay." "They will come about you and talk to you," said his friend. "I don't care." said the former. "They can but make a Christian and after all that is what I want," "Oh don't be a fool," was the reply. "They will make a fool of you as sure as you stay. Come along." The two left the building together, and on their way home, called at a saloon, where they stayed drinking till a late hour. As they staggered out at closing time, the young man seemed to have lost his dread of becoming a fool, and his mentor seemed to have lost the concern about his friend which he felt at the evangelistic meeting. They pursued their unsteady way home until they came to a level railroad crossing. As they staggered across it, their senses were too much benumbed by the liquor they had taken to exercise ordinary prudence. The young man who had yielded to his friend's plea was a little ahead, and before he could get off the track, an express train came upon him like a flash, passed on and left his lifeless body crushed and mangled on the road. His last opportunity of salvation had been rejected, and he would not be a fool for Christ's sake, had given the greatest proof of folly a human being can give—that of losing his own soul which Christ died to save.

"SHE DIED AN HOUR AGO"

One day the conversation at dinner, in a family well known to the writer, turned upon a lady who was so unfortunate as to have incurred the dislike of certain members of the household, because of some little peculiarities. After several had expressed their views in no gentle terms, the married sister added: "I can't endure her; and I believe I will not return her call if she comes here again."

Her husband, who had remained silent, replied: "She will not trouble you again, my dear, as she died an hour ago."

"You do not mean it? Surely you are only teasing us for our uncharitableness?"

"She is really dead. I learned it on my way home to dinner."

Overwhelmed with shame, the little group realized for the first time the solemnity of such sinful conversation. Let us take warning, and speak of those about us as we shall wish we had done when they are taken from us.

Prayer sets the soul particularly near to God in Jesus Christ. It is then in His presence, and being much with God in this way, it is powerfully assimilated to Him by converse with Him; as we readily contract their habits with whom we have much intercourse, especially if they be such as we singularly love and respect. Thus the soul is moulded further to the likeness of God, is stamped with clearer character of Him, by being much with Him, becomes more like God, more holy and spiritual, and, like Moses, brings back a bright shining from the Mount.—*Leighton.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, DECEMBER, 1891.

It was not without sincere regret that the Eastern District Conference at its late meeting, accepted the resignation of Bro. N. B. Grubb, from the publishing committee of the MENNONITE. Having been one of the first movers in the project if not indeed the first one to conceive the idea of publishing the paper, he has been connected with it from the outstart and we are only just to him when we say that the success of the paper thus far has been largely due to his faithful, indefatigable, and selfsacrificing labors in its behalf. During the years of its infancy he has been a faithful nurse and together with his co laborers on the committee he brought it successfully through its most critical years. Now in the years of its larger and rapidly growing usefulness, the conference would fain have retained him as one of the guardians. It was therefore only in reference to his decided request and in the belief that his reasons for resigning, though not fully explained to the conference, were sufficient to deserve recognition, that it was decided to acquiesce in his desire and to excuse him from his position as editor and business manager. It was at the same time gratifying to receive his assurance of unabated interest in the paper and his promise to continue working for the Master through its medium. We therefore gladly still claim him as a colaborer in the important work. The result of the new election may be seen in the conference minutes as published last month, and at the head of this page. And now setting our faces forwards, the committee, recognizing the responsibility resting upon them and desiring to make the MENNONITE in each succeeding number a source of great spiritual blessing to its readers, earnestly request the united prayers of the church that they may be led by the Holy Spirit, that the Spirit may continue to own and bless the MENNONITE and be Himself the exponent of power in all its departments. Let us accept God's blessings vouchsafed to us through the MENNONITE during the past six years as a promise in minature of what he will do for us in the future, and let us earnestly plead for and believingly expect His answer to His promise.

As faith without works is dead, so prayer without corresponding effort is ineffectual. It is as a rule through human instrumentality that God answers human prayer. There is considerable truth in the old adage,—"God helps them who help themselves." We have often our own part to perform in the answering of our prayers, and we must be willing to do our part before God can fully bless us. The application we wish at this time to impress upon the readers is in regard to your prayers for the MENNONITE. While you *pray* do not forget to *do* whatever you can for it, else your prayer will be of no avail. Let each one ask himself or herself earnestly the question,—How can I help the committee to make the MENNONITE an effective medium of spiritual blessing to many? We suggest that you can assist along one or both of two lines which we may call the contributing and the circulating. You can assist in filling the columns with that which under the Spirit's blessing will be for instruction, for warning, and for encouragement, and you can assist in bringing these benefits to greater numbers by getting more readers for the paper. Many a pen has as yet remained dry with whose ink the Holy Spirit is waiting to flow in lines of bright blessings to many readers. You are mistaken, dear reader, if you imagine it requires great learning to write a few lines, a paragraph, or an article such as God can own and bless for great good. If the MENNONITE shall be a storehouse of God, let all bring in their tithes that there may be meat in his house; "and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Christian literature is an important factor in the work of the church. The printing press can be made a powerful ally of the pulpit, and it is next to suicidal for any denomination to neglect its use. In these days of much reading the church must compete with the powers of evil for the attention of the people in their leisure hours. If we neglect this our preaching will be greatly lamed in its influence. Religious reading not only prepares the way for the Gospel message from the pulpit but also helps to enforce it upon the hearers. Exactly the reverse is true of the pernicious literature with which the country is flooded. In this field of publishing and circulating good literature, there is a field of usefulness as yet almost unoccupied by us as a denomination. We have made a good beginning, but it is *only a beginning*. We hope therefore the call for free will offerings to this cause will not be unheeded by our people. Let us wake up to our opportunities and responsibilities in this line. Dear Christian reader, you can not sow your gold and silver seed on any field better calculated to yield rich harvests of good.

Some ungodly people are just now using the columns of certain Philadelphia papers to decry that city for the dullness of its Sundays, because there are no places of amusement open on that day, not even such a laudable thing, say they, as a Sunday concert. What a dreary waste that heart must be that feels an oppressive dullness the moment it has no worldly amusement to distract its attention from itself! Oh, that such hearts might know something of the joy of the Savior which He said should be fulfilled in His disciples! How the dullness would be turned into joyful and holy interest, especially in view of the hundreds of churches in the city now inviting strangers and all to participate in the services of God.

If you visit churches in the west you will see that few pennies are found in the collection baskets. In the eastern churches pennies are plenty. Giving pennies is largely a matter of habit. Many people use nickels and dimes at the cigar store, and pennies in church! Why is this?

CHURCH NEWS.

Bro. J. B. Baer bas been visiting, during the past few months, various congregations in Minnesota, Dakota, Iowa, Illinois, Indiana, and Ohio. He expects to return to his home in Richland Centre about the 1st of December.

On the 29th of this month the 12th convention of the Mennonite Teachers Union of Kansas will be held in the New Alexanderwohl church. The members of this Union are teachers in the district schools and the congregational throughout the Mennonite settlements. Many of them are former students and graduates of the Seminary at Halstead.

In accordance with a recommendation passed at the last General Conference, the Board of Publication has issued a request, that in the different congregations opportunity be given by special collections for free-will offerings, to be made for the support of the cause of publication. All the ministers and church boards will no doubt cordially respond by arranging such collections.

A series of special services will be held in the Hereford church, beginning Sunday, December 6th. Bro. J. B Baer and other ministers of the Easters Conference are expected to assist the pastor, A. S. Shelly, in the meetings. The exercises will be partly in German and partly in English. A general cordial invitation is extended to attend the services. Visitors from surrounding congregations would be heartily welcomed.

For the Mennonite.

MINUTES OF THE CENTRAL CONFERENCE.

Fourth Annual Session held at Berne, Indiana, October 1st and 2nd 1891.

The opening conference sermon was preached by the president, Brother S. F. Sprunger, who took for his text: 1 Pet. 4: 10, 11.

The following congregations were represented: *Bethel, Mo.*, by P. P. Lehman, and M. S. Moyer; *Clarence Centre*, and *Niagara Falls, N. Y.*, and *Stevensville, Ont.*, by Jacob Krehbiel; *Berne, Ind.*, by Christ. Sprunger, S. F. Sprunger, I. A. Sommer, J. A. Sprunger, Fred. Sprunger, C. W. Baumgartner, D. Z. Sprunger, Christ. A. Augsburger, D. C. Sprunger, C. A. Neuenschwander, Jeff. Lehman, John J. Amstutz, A. A. Sprunger, and Joel Welty; *Emanuels, Iowa*, by D. Goetz; *Franklin, Pulaski, West Point*, and *Zion, Iowa*, by Christian Schowalter; *Salem, Ohio*, by Joel Lehman, J. H. Tchantz and J. L. Amstutz; *Wadsworth, Ohio*, by Ephraim Hunsberger; *Summerfield, Ill.* by C. H. A. van der Smissen and Henry Krehbiel. The following brethren were by vote given a voice and vote in the conference: John Moser, Frederick Zeller, Peter C. Suter, Christian Schneck and Julius Siemens.

The report of last annual conference was read.

The Evangelization committee then reported. Bro. Chr. Schowalter read a paper on the subject: "The advancement of the work of evangelization in the Central Conference Dislrict." This was followed by a general discussion of the subject.

Bro. C. H. A. v. d. Smissen read a paper entitled, "What dangers threaten the kingdom of God, especially in our church?" The following dangers were pointed out: The many divisions in our church; and a dead union. The union in the spirit through the bond of peace, avoids this danger. Another danger is the abuse of the word of God, in a worship of the letter or a conceited mastery of the Scripture. This danger can be avoided if we allow ourselves to be humbly led by the Spirit of God. A danger exists in the overrating or underrating the holy sacraments. Another danger exists in such congregational rules that either the minister or the congregation assume too much power. They should labor together. A danger lies in the overrating or underrating of old usages and our church history. We must here prove all things and keep that which is good. The last great danger cited, was the one arising from the many secret societies of our day.

M. S. Moyer read a paper on "Catechetical Instructions in our churches and the necessary helps for the same." Other questions of more or less interest were discussed.

It was decided to hold the next conference in Pulaski, Davis county, Iowa. The election of officers resulted as follows:

S. F. SPTUNGER, *President.*
C. H. A. v. d. SMISSEN, *Secretary.*
J. H. TSCHANTZ, *Treasurer.*

The following were elected a programme and exeeutive committee: Joel Welty, C. Schwarzentruber and M. S. Moyer.

The following as evangelization committee: I. A. Sommer, Jeff. Lehman and C. Schowalter.

Before adjourning the conference adopted a resolution expressing: 1. Gratitude to God for His evident presence and guidance in the proceedings and for the many blessings bestowed; 2. A grateful acknowledgement of the love and hospitality shown by the brethren and sisters of the Berne congregation.

A SERIES OF GOOD RESOLUTIONS.

The resolutions on the various questions of Christian duty and church work adopted at the late conference at Mountain Lake, Minn., give gratifying evidence of the Holy Spirit's work among the brethren of the Northwest. By the adoption of these resolutions they have declared themselves fully in line with the work of our General Conference, with which body several of the congregations there represented are already connected. We give here a few of these declarations:

1. That we recognize the necessity of home misssion work and that we will earnestly endeavor to assist in advancing the cause of God's kingdom among us and around us. Recognizing, further, the great blessings arising from ministerial and church conferences, we will work for and assist in holding such conferences.

2. That we will earnestly endeavor in word and deed to support the cause of temperance.

3. That we declare our decided stand against secret societies and consider the following as sufficient reasons why a Christian should not belong to such organizations. [The reasons laid down are the same as those adopted by the Eastern Conference in 1890 and published in the Mennonite of November that year.]

4. That, equal with the cause of home missions, we recognize the work for foreign missions as a work distinctly commanded by the Lord, and we will strive to labor in this cause with prayer and the contributions of means and laborers.

5. That we recognize the Christian education and training of the young as a holy duty, and we will therefore use every endeavor by the example of Christian lives and by means of congregational schools and Sabbath schools wherever it is possible to establish such, to point our young people to the Lord.

THE KANSAS CONFERENCE.

The yearly meeting of the Kansas conference was held in the church at Christian on the 11th and 12th of November. Seventeen congregations were represented. The affairs of the Halstead school, which stands under the supervision of the conference, constituded the principal subject of consideration. While the loss of Prof. Ewert, who had been the Principal of the school since its establishment, was a matter of sincere regret, the conference recognized in his call to Manitoba the voice of the Lord, and bowing therefore in humble submission, they bade Bro. Ewert God's speed in his new field of labor. It was on the other hand a matter of great satisfaction for the committee to report success in filling the vacancy by the appointment of Bro. H. O. Kruse, a teacher of experience and high reputation. The committee also reported an increased attendance, the number of pupils having advanced at the time of the conference to 41. This increase is especially gratifying in view of the possible opening of Bethel College next year, to which, no doubt, many of the students are looking forward with expectation.

MINISTERIAL CONFERENCE.

Programme for the Ministerial Conference, to be held in First Mennonite Church, Philadelphia, Pa., January 4th and 5th, 1892.

MONDAY EVENING, JANUARY 4.

Topic: Service.

"Let my people go, that they may serve me," Exodus 8: 1, 20, &c.; Rom. 6: 18–22; Luke 1: 17.

1. Characteristics of God's service. A. S. SHELLY.
2. Characteristics of God's servants. A. M. FRETZ.
3. Strength for Service. J. B. BAER.
4. Glory of Service. W. S. GOTTSHALL.

TUESDAY MORNING, 9.30.

Devotional exercises, led by A. S. Shelly.

Topic: Gospel Minister.

The Call. J. S. MOYER.
The Preparation. A. B. SHELLY.
How to encourage and assist needy young men in preparation. A. M. FRETZ.
Should individual Congregations educate young men for the ministry, and how? J. B. BAER.
General Discussion.
Referred Questions.

AFTERNOON, 2 O'CLOCK.

Exegetical or Homiletical, which is preferable? Illustrate with Matthew 13: 14–17. W. S. GOTTSHALL.

How can struggling Churches be best helped by our Home Mission Committee? A. H. GOTTSCHALL.

General discussion on Home Mission work.

EVENING, 7.45 O'CLOCK.

German Gospel services. Addresses by A. B. Shelly, J. S. Moyer, and others.

Gospel services continued throughout the week. Communion services Sunday, January 10. Morning German; Evening English.

Philadelphia, Pa. N. B. GRUBB, *Pastor.*

The General Conference of the Evangelical Association, at its recent session at Indianapolis, passed a resolution to hereafter admit no candidate to the ministry who is addicted to the use of tobacco.

CORRESPONDENCE.

HEREFORD.—Another communion season has come and gone. Not so with the blessings that it brought. They have been added to the abiding store of blessed experiences. There was an unusually full attendance of the members both at the preparatory services and at the communion. —— Two weeks previous, Nov. 18th, we had the pleasure of having Bro. David Goerz of Kansas in our midst and to hear from him a very impressive sermon on Luke 9: 62. He made, in particular, a practisal application of the text to the work of our denomination in the matter of higher education, and laid before us the plan and present progress of Bethel College. During the first days of the following week he in company with the pastor visited as many of the members as his time permitted, explaining to them more fully all about the college and its prospects, and receiving subscriptions and donations to its funds. On Wednesday evening in connection with the regular weekly Bible study, Bro. Goerz again spoke the word of God and in conclusion announced that to his great satisfaction he had received contributions to the amount of nearly $1000. This sum was afterwards increased to over $1100.—On Sunday, Nov. 25, our aged friend and Bro. John H. Oberholtzer preached to us the word of God. He also addressed the Sunday-school and in the evening he preached in the Bechtelsville church. We were all greatly rejoiced in seeing his face once more and listening to his instructive words both in the pulpit and in our homes. May the Lord preserve him in such good health and in usefulness still many years to come!

SCHWENKSVILLE, PA.—Our congregation has just enjoyed a season of special blessing. For several month the pastor W. S. Gottshall had instructed a class of catechumens, and Saturday, November 7th was the day appointed for their baptism and reception into the church. The congregation was well represented and the pastor preached from 1 John 2: 18, earnestly pleading with the young converts to abido in Christ, whom they were about to confess. After the sermon fifteen souls arose and answered firmly the important questions put to them, they were then baptized and received into full membership of the church. The services were solemn and impressive throughout. Many were moved to tears. What a grand sight to behold so many young people, firmly renouncing sin and shedding tears of repentance, and vowing obedience to Christ and his Holy Word! May God preserve them from evil. The following day communion was celebrated. God smiled upon us by giving us a beautiful day. Our church was again too small to hold all that came. We had the pleasure of listening to a sermon by our old brother J. H. Oberholtzer. One hundred and sixty-one took communion, and later it was also brought to the old, sick, aud infirm members of the congregation. Heart and voice joined in singing the closing hymn, "Blest be the tie that binds our hearts in Christian love." May it long be remembered.

SAUCON.—On Saturday, November 14th, six young persons were admitted as members by the rite of baptism in the Saucon congregation, at Coopersburg, Pa. The services were conducted by the brethren J. S. Moyer and A. B. Shelly, the latter preaching a sermon on Rom. 6: 3, 4. On Sunday communion services were held. A large assemblage were gathered so that the spacious church was crowded with people, eagerly listening to a sermon preached by Bro. Shelly from 1 Cor. 10: 21. After the sermon a goodly number appeared at the Lord's table and partook of the emblems of the body and blood of our crucified Savior. The Lord was with us. May His blessings abide with us!

The Mennonite Publishing Company have built a large addition to their Publishing House at Elkhardt, Indiana.

In their address to General Conference held at Indianapolis, Ind., the Bishops of the Evangelical Association recommended the adoption of a rule by which it is forbidden to their ministers to become or be members of any secret organization.

MISSION DEPARTMENT.

FROM OUR MISSION FIELD.

Rev. H. R Voth, superintendant of our mission in Indian Territory has submitted his third quarterly report for the present year to the Mission-Board. From it we extract the following:

In a special report sent to the Missionboard some time ago I reported the death of Brother Suderman. As the office work, which brother Suderman to the greater part had taken upon himself, has now again fallen upon me, so that I, for a number of weeks, had to remain almost incessantly at my writing desk, I feel the more how great a loss our work has experienced by the departure of our dear brother. It may be right difficult to find one to fill the place for which our dear brother Suderman seemed so well adapted. The Lord's dispensations with us are dark and mysterious. It appeared to me, that brother Suderman could not be spared, if the Superintendent was to perform his duties as a missionary. And yet the Lord has taken him away. His holy, loving eye sees farther and deeper than we do, and He is not guided in His Providence by the wishes and necessities of the individual one. We humbly submit and say: "Lord, thy will be done!"

Again, during this quarter, the Indians living in our vicinity, were scattered in different parts of the reservation. Partly they had gone to the places where their land was surveyed and dealt out to them, and partly they attended their dances. On this account the work amongst them was necessarily a personal one, performed with individual ones. The distribution of their land and the money which they received, occupied all their time and attention, so that very little else could be done with them for the time. At the opening of the schools in September the agent held a council with the chiefs. At this council the chiefs said: "We must now think about the allotment of our land and our settling upon it. Do not talk to us about schools now. We can not think of so many things at a time. We shall not for the present concern ourselves about schools." Even Left Hand, the Arapahoe chief, who has always been one of the most progressive Indians, and always did what he could for our schools, spoke in this manner. And they persisted in their opinion, even after the agent had told them, that he would have to withhold their rations from them if they did not fill the school with their children. The consequence is that it never before held so hard to obtain children for our schools as is the case this year.

At the Cheyenne government school great improvements and additions are about being made. In the first place a seperate building will be erected for the boys. Then the present building is to be greatly improved and a large addition built to it. The steamheating alone will cost from three to four thousand dollars. Then their are closets and bathrooms in the basement and everything arranged in the most modern style.

The Arapahoe government school is also to be improved, and a large government school is to be erected within the Seger Colony. After all these schools are finished it may be right hard for us to obtain children for our humble Mission-schools. However, then the time may have come for us, to at least discontinue our Boarding-school here at Darlington and devote more time and attention to missionwork among adult Indians.

Since the Cheyenne school is not in session, owing to the improvements to be made, some of the Cheyennes have brought their children to our school. This caused us a great deal of trouble on account of their unruly character and deportment. They know very little of order and it is very hard to keep them here.

Some of our children have left us and have gone to different government schools. Several of our former pupils are sick in camp and could on this account not be brought back to school.

In regard to the establishing of new stations, very little could as yet be done, and it is hard to tell what can be done. The Methodists have sent a request to Washington asking for land to establish a mission here. There request has been denied on the ground, that the government can grant no more land since the contract with the Indians was ratified.

The Indians are settling themselves close together, and they are very jealous that no white people should settle in amongst them. I have spoken with some in regard to the erection of day schools amongst them. They were very much in favor of having day schools, but said, "if only not then the white people will crowd in." The allotment agents have all left us, the money appropriated by Congress for this purpose, having all been expended. Before this work can be continued new appropriations must be made by Congress. The Indians themselves, as well as mission and educational work among them must suffer by this delay. The Indians are unsettled and in suspense and can not be prevailed upon to begin anything of a more settled nature. They are not willing to send their children to school, and the work amongst them at present is both difficult and discouraging — —.

MISSIONARY WORK AMONG THE INDIANS.

The Commissioner of Indian affairs, in his report for 1891, just published, speaks as follows of Mission Work among the Indians:

"I would not be understood as wanting in appreciation of the good that may be accomplished for the Indians by the churches through distinctively missionary work. Untold good has already been done; much more can be done, and there perhaps never has been a time in the history of the Indians when they were so susceptible as now to religious influences. There never was a better opportunity for the churches to establish schools or missions and prosecute Christian work among them than at the present; and while it is not the function of the Government to evangelize or to propogate any particular creed it is desirable that all proper facilities should be afforded to the various religions denominations, without distinction, partiality, or favoritism, for the prosiction of their legitimate missionary work among the Indians. I think, too, that it will be conceded by all friends of the Indians that it is desirable at present, while these people are passing through the transition period from barbarism and heathenism to civilization, that those great fundamental principles of morality, which are recognized by all denominations in common, should be inculcated in the young Indian mind, with the view, that they may grow up not simply informed as to their intellect, but formed as to their moral character; that they may be not only intelligent, but moral and upright."

MISSION BRIEFS.

Is it not a solemn fact that, taking the world at large, of every three persons walking on the vast globe, two have never heard of the Saviour, have never seen a Bible, know nothing of heaven and nothing of hell?

It has been said that the Chinese who live on the opposite side of the world do everything in exactly the opposite way from the Americans. Instead of taking off his hat, a Chinaman takes off his shoes; instead of shaking another man's hand, he shakes his own. We black our boots; they whiten theirs. We make gardens around our houses; they build their houses around a garden. A schoolboy brings his book to the teacher, but instead of facing him turns his back upon him and recites in that position.

During the last summer a girl of sixteen years of age who had attended the services at one of the mission stations in Mexico secured a New Testament, but did not dare to read it at home because of the bitter opposition of her family. One night when all the family were asleep she arose from her bed and was reading her Testament, when her father, hearing some movements, came into her room and discovered what she was doing. Being very angry with her for reading the Testament, he began striking her, and seizing the book threw it on the ground; at which she groaned, "O father, beat me, if you will; but do not throw my book away."

Rev. Jairus P. Moore, a missionary of the Reformed Church to Japan, is devoting a years furlough from his labors amongst the heathen, to arousing a greater interest for missions among the churches at home. He is traveling around preaching and lecturing on heathen missions in general, and upon the work of their church carried on in Japan in particular. The Mission of the Reformed Church in Japan was started bnt eight years ago. It already numbers a dozen different churches and about 1500 church members. They have established several schools, with a theological seminary at Sendai, and have a number of native ordained ministers.

William Carey began work in India as the first Protestant Missionary only ninety eight years ago. It was in 1793 that he alone, a leader of a vast army that should follow, set foot on India's soil for the redemption of the millions of that race. He toiled on seven full years before he gained his first convert—seven years of struggle for one soul! In 1800 he baptized Krishna Chmada Pul, the first Hindn Protestant convert. When Carey died (the man whom God lifted from the cobbler's bench first to the English pulpit and then to the highest throne ever erected on the soil of India) he was honored throughout England, India and the civilized world. He had introduced a work into India that would nltimate in the moral regeneration of the people and social and mental elevation of the race. Schools, books, newspapers, moral associations—these and a thonsand other blessings followed as the indirect fruit of Carey's sowing on India's soil. He died in 1834, bnt not until he had seen thousands follow his lone convert into the fold of Christ; and when the church celebrated the semi-centennial of his death 500,000 converts conld be counted in the vast field of work he had opened up. How wonderfully God has honored the labors of William Carey the so-called Sanctified Cobbler!—*Missionary Review.*

SUNDAY SCHOOL.

WONDERFULNESS OF THE DEATH OF CHRIST.

Amazing scene! well might the sun, abashed,
hide his bright face in darkness! well might earth
Shake her centre! well the rending rocks
speak out their wonder; and convnlsions fear
The universal frame! O love Divine!
O miracle of love! O love of God! [thought!
How vast, how wonderous, passing human
Had universal nature backward shrunk
Into the barren womb of nothingness;
Had light turned darkness, matter chaos wild,
And order rank confusion, it were nought
To that stupendous scene, where God in flesh
Died for his creature's sin!—*Young.*

SUNDAY SHOOL LESSONS.

LESSON 10.—December 6th.
Christ Crucified.—John 19, 17–30.

POINTS.—Jesus was led to Golgotha, as the victim of wickedness by wicked hands; as the sin-offering of the world by the Father's hand. The actions of wicked men as well as of good men, are a fulfillment of the Scriptures, though they may not so mean or think so, yet they are evidences to the truths of God's declarations, and that in due time they will all be accomplished, Isa. 10: 7. There were three on the cross; the first was the Savior, the second to be saved, the third to be damned. The pain of all three was the same but diverse was the cause. *I thirst.* Christ could have endured his thirst, but he could not endure the Scripture not fulfilled. It was not the necessity of nature, but the nessesity of his Father's decree. *It is finished.* What was finished? His life on earth, his life's work, the cup of suffering, the atonement for the sins of the world, the old era and dispensation. Redemption is finished, but to be saved, we must accept.

LESSON 11—December 13th.
Christ Risen.—John 20: 1–18.

POINTS.—Believing woman last at the cross and first at the tomb, and first to spread the news of a risen Savior, has ever manifested quenchless love for the Redeemer, and dauntless courage in his cause. Well may Mary Magdalene be thus interested, for she had experienced Christ's converting power. How is it with us? O happy hour when the heart embraces the risen Savior! Angels comforted the sorrowing woman; heavenly beings are concerned about earthly sorrow; and who shall say but that these messengers wait unseen about God's people oftener than we know? Love for Jesus is shown, not so much by rapturous worship, as by obedience and service.

LESSON 12.—December 20th.
The Risen Christ and His Disciples. John 21: 1–14.

Our lesson is a fishing scene after the ressnrrection. Christ can and will manifest himself in our daily work and bless it if we engage in it to God's glory. For success in our worldly business we are dependent npon God, and whenever we receive earthly blessings it is from him, who openeth his hand and supplieth the wants of every living thing, Ps. 145: 15, 16. While we are working, Christ is watching, even though we know it not, and is interested in our success. As the large capture of fish was to them the pledge and promise of a labor that should not be in vain, so the meal, when the labor was done—a meal of the Lord's own preparing, and upon the shore—was a symbol of the great festival in heaven, with which, after their earthly toil was over, He would refresh His servants.

THE REVIEW LESSON.

On the last Sunday of the month we will again have a quarterly review, and some will schools have a yearly review of the lessone gone over. The review lesson may be the dullest and most wearisome lesson of the quarter or it may be made the most interesting, uniting in one lesson the sacred truths, the joys and interest of all the lessons reviewed.

Various plans have been adopted to conduct the review lesson and while no particular plan may be equally well adapted to every school or teacher, some plans may be preferred above others: We have on our table the review papers of the Flatland school for the third quarter this year. The papers are in the forms of short essays on different topics in the quarter's lesson. Daniel M. Landis, the earnest superintendent of the school, handed us the papers for the purpose of having our views on the plan he adopted. The plan was announced to the school on the previous Sunday, with the request that the teachers and older scholars prepare a short article on some subject in the lessons. Judging from the papers we must say the work was well done and the plan is commendable. We believe it to be an excellent plan for advanced scholars and a good exercise for the teachers, and may with profit be adopted by more schools, for this coming review day. For smaller scholars the catechetical and conversational plan is the most suitable. Another plan which is equally with the above to be commended is the assigning of topics from the lessons to different ones and having them prepare and give a talk on the same before the class. We solicit correspondence informing us what plans were used and the results.

PLANNING FOR WORK

This year is about closing. The work for 1891, both temporal and spiritual is ended. We hope however that the fruits of the work in the Lord's vineyard may be lasting, and to be reaped only fully in eternity. Now then, while we are about to step out of the old year into the new the closing month has its duties toward the opening month of the new year. We may, should and must plan for the future work. Here is a man busy with paper and pencil drafting a house, measuring off its rooms, estimating cost and time of construction. He is planning his work.

Here is a farmer. In thought, he goes over his fields, selects his crops, and adapts seed to soil. He is planning his work.

Here is a general, an army clustered abont the tent within which he studies the map of the country he has invaded, picks out his roads, and locates his battles. He, too, is planning. Without a plan, how dissipated may be the efforts we make! With it, how effective each movement!

Winter is a season with its special advantages for certain forms of activity. Wisely anticipate January's movements with December's plans. An hour of careful thonght now may double the harvest that will be garnered three months away. It may be a new method in teaching, or a new activity for the scholar in church work. It may be a course of private study or a round of lectures. It may be a succession of systematic efforts to reach the spiritual wants of your class. What a difference it will make because you plan for the winning of souls! Like the examples given above, anticipate your work, you who battle for eternity, build for eternity, sow for eternity. Having planned, push your work. Let there be a rail under it, and then put steam behind it. It is for man to plan and to push, and to pray, and God will give the increase, the blessing.

CHRISTIAN ENDEAVOR SOCIETIES.

The numerical strength of the Endeavor societies now reaches a million. That million have aided 89,000 persons to begin the Christian life during the last year. Twelve Christian Endeavorers influenced one to enlist in the Lord's service last year. Might it not have been that each one of the Endeavorers led one soul to Christ? The aggregate is grand but the individnal effort should be stimulated. No young people ever had such excellent opportunities for winning souls. The people are all in favor of the young people's movement and the unconverted young people like to go to their meetings. It would seems as if all that is needed is a few words spoken in season to win a great company to the service of the Lord. They have the hearts of the young people, have the enthusiasm of numbers and the strength of organization, and now it seems as if they could easily emphasize personal work for the unsaved.

THE YOUNG PEOPLE.

SMALL THINGS IMPORTANT.

"I remember," writes Mr. Moody, "hearing of a person who was always trying to do some great thing for the Lord, and because he could not do a great thing, he never did anything. There are a great many who would be willing to do great things if they could come up and have their names heralded through the press. I heard of a man's dream in which he imagined that when he died he was taken by the angels to a beautiful temple. After admiring it for a time he discovered that one stone was missing. All finished, but that one little stone left out. He said to the angel:

"'Why is this stone left out?'

"The angel replied, 'That was left out for you, but you wanted to do great things, and so this your work remains undone.' He was startled and awoke, and resolved that he would become a worker for God, and that man always worked faithfully after that."

A WESTERN YOUNG PEOPLE'S SOCIETY.

The true Christian spirit characterizes a report which we have received from Bro. C. W. Hansen, of Fulda, Minn., he writes: "Our Young People's Society has not many members, but they are all consecrated to the work, and are living earnest, hopeful, loving, devoted Christian lives. The meetings are well attended and our members gladly take part in the exercises. The Lord is with us, blessing us greatly. As to our work, we have organized two mission Sabbath-schools, and a Christian Endeavor Society in an adjoining village, and one of our absent members is organizing another Society in the county near here. A great interest is taken in the study of the topic each week, and much good results through it. Once a month we take charge of the public services of our church, these meetings are well attended, and they help to spread the Christian Endeavor idea among the people and thus show to the world that we are in earnest and are active in the work. We believe in the pledge and do not think it implies any too much."

SERMON TO YOUNG MEN.

BY B. FAY MILLS.

Text: 2 Samuel 18: 32.

"Is the young man safe?"

I am sure we have a right to draw a comparison from this father and his son. So far as God is concerned he has been kind, bnt not unwise in his kindness. As a manifestation of his powerful love he gave his only begotten Son to draw mankind to him. I will divide my sermon into five portions and as the first part for consideration I ask "Is the dissipated young man safe?" I might as well ask is a person safe in handling fire? We have a habit of considering ourselves safe until we are lost.

"Is the skeptical young man safe?"

"The skeptical man is certainly not happy. I never saw one who was at peace with the world. Certainly those men who have been leading spirits in infidelism can not be said to have been at peace with the world or themselves."

"The moral young man who is not a skeptic, yet is Christless. Is he safe?"

A young man asks "Suppose I live a moral life all my days and go to my grave Christless, shall I be saved?" It would be like trying to clear a ten foot ditch by jumping eight feet. Here is a chain hanging over a precipice. Ninety-nine links are of steel and one of clay. The whole chain might as well be of clay. Here is an anchor with a great flaw in it filled with putty. The anchor might as well all be putty. A man might as well be one of the vilest sinners as to try to be saved without the spirit of Christ in him.

"Is the indifferent young men safe?"

The young man who is indifferent to his spiritnal welfare will find himself gcing down hill.

Slowly at first, but faster and faster until at last nothing will save him. If you wish to have a harvest of grain you must sow. If you wish to harvest tares, what must you do? Nothing. If some of you to-night are not concerned about your future welfare I wish to cry out and warn you to stop ere it is too late.

"Is the procrastinating young man safe?"

I believe the yonng man who knows he is wrong and still says 'to-morrow will do' is far from safe.

Some one has said, "Hell is paved with good intentions." Perhaps some one here will have the last opportunity of turning from the ways of the wicked. Life is uncertian. I have known of people who sat in my congregation one day and were stricken ln death before the next meeting. No man who goes out of this house to-night without Christ is safe.

The evangelist told of the death of a young man who had allowed his last opportunity to slip by a few days before. He had "missed it." I do not think it has come to this pass between God and you. But just think how you have tried His patience, how long you have allowed Him to plead with you in vain.

During the silent prayer which closed the sermon a number of young men arose to signify a wish to lead a Christian life. While the ushers were passing and gathering up the usual cards the choir sang softly the grand old hymn:

"While Jesus whispers to you
Come sinner, come;
While we are praying for you,
Come sinner, come."

A successful aftermeeting closed the service. About 700 persons have been converted since the commencement of the services.

QUESTION CORNER.

No. 12.

73. To what country was Jesus taken when he was a little child, and how long did he with his parents remain there?

74. Who said, "He that ruleth over men must be just, ruling in the fear of God?

75. Where are we told that God did not spare even the angels who sinned?

76. Where does Jesus show that affliction is not a sign that the sufferer is a greater sinner than those not similarly tried?

77. What passages show that both good and bad must appear before the judgment-seat of Christ?

ENIGMA NO. 12.

My finals name an instrument of peaceful labor, which became in the hand of my initials an instrument of death.

1. One whose love for his friend passed the love of women.
2. An aged prophetess who served God day and night in the temple.
3. A good high priest who died in consequence of hearing of the capture of the Ark of God.
4. A king whose mother gave him good counsel.

Answers to Questions in October Number.

59. 1 Samuel 8: 13.
60. Cucumbers, Num. 11: 5, and Isa. 1: 8; Melons, Leeks, Onions, Garlick, all in Num. 11: 5.
61. David.
62. Ps. 95: 7; Isa. 40: 11; 53: 6; Jer. 23: 4; Ezk. 34: 6, 31.
63. At the grave of Lazarus, and when he wept over Jerusalem.
64. Who eats the bread of deceit, Prov. 20: 17.
65. *Passover, Pentecost, Tabernacle.*

ANSWER TO ENIGMA NO. 10.

1. Bilded, Job 8, 20.
2. Eliphaz, Job 22, 27.
3. Nahum, Nahum 1, 7.
4. Jude, Jude 1, 21.
5. Amos, Amos 5, 4.
6. Moses, Deut. 33, 27.
7. Isaiah, Isa. 26, 4.
8. Nehemiah, Neh. 8, 10.

NOTES.

DR. GUTHRIE'S SELECT WORKS in eight volumes, published by the late Robert Carter & Brothers, are now being republished by E. B. Treat, 5 Cooper Union, N. Y., at the reduced price of $1.00 each. The first two volumes are out and are on our table. The works are highly interesting and instructive.

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Two volumes will follow every two weeks until all are published.

MARRIAGES.

KLINE—SCHOLL.—On October 15th, 1891, at Bally, Pa., by A. S. Shelly, Charles Kline and Ellen Scholl, both of Allentown, Pa.

SEASHOLTZ—ERB.—On October 17th, 1891, at Schwenksville, Pa., by W. S. Gottshall, Frederick Seasholtz and Mary Erb, both of Kulpsville, Pa.

DEATHS.

SHELLY.—On October 28th, in Richland, Bucks county, Pa., Hannah, widow of Peter Z. Shelly, nee Bleam, aged 52 yrs., 9 mos. and 26 days. Interment at East Swamp. Funeral sermon preached by A. B. Shelly from 1 Thes. 5, 9.

ROTH.—On November 4th, at the Pennsylvania Hospital, Philadelphia, Edwin H. Roth, aged 46 yrs. and 15 days. Interment at West Swamp. Funeral sermon preached by A. B. Shelly from 1 Thes. 5, 9.

FAGLEY.—Suddenly of paralysis, on Nov. 7, '91, in Philadelphia, Pa., Elizabeth, (nee Bertolet) wife of Elias Fagley, aged 69 years, 7 months and 24 days. Funeral services were held at her late home, in the presence of an unusually large congregation of friends and relatives, by Rev. J. Leberman and N. B. Grubb. Interment at Falcomer Swamp Cemetery, where Rev. J. Kline officiated.

BORNEMAN.—On Nov. 13th, 1891, at Boyertown, Pa., at the residence of his son, Dr. J. S. Borneman, Isaac H. Borneman, aged 74 years and 10 days. Funeral services on the 19th, when A. H. Gottschall spoke at the house, and at the Boyertown Mennonite church, where a very large concourse of friends and relatives had gathered, N. B. Grubb spoke english from Psalm 116: 15, followed by W. S. Gottschall in german from Gen. 46: 30. Father Borneman was a faithful, devoted member in the Boyertown congregation and his loss will be keenly felt by the children and the church; but "our present loss is his gain."

HALLMAN.—On Nov. 10th, in Allentown, Pa., Emma Jane, daughter of Samuel and Lovina Hallman, aged 8 yrs., 5 mos. and 21 days. Interment at East Swamp. Funeral sermon preached by A. B. Shelly from Ps. 39, 7.

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ANNOUNCEMENT

of the Fourth Annual Meeting of the Bethel College Corporation at Newton, Kansas.

Notice is here by given, that the fourth annual meeting of the Bethel College Corporation of the Mennonite Church of North America will be held at Newton, Kansas, in the Mennonite Church, on First street, on December 15th, 1891, commencing at 10 o'clock, a. m.

There are three Directors to be elected for the term of three years, and such other business to be transacted as may come before the meeting. All members of the Corporation, and also all contributors to the Bethel College Funds, and friends of this Institution who take an interest in the opening of the College as early as possible, are cordially invited to be present.

By order of the Board of Directors:
J. J. KREHBIEL, *President.*
DAVID GOERZ, *Secretary.*

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"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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For the Mennonite.

ÆSTHETICS IN RELIGION.

BY JOSEPH S. TAYLOR.

Æsthetics is the name which is applied to the science of the beautiful or of the regulation of the feelings in general. One of the chief characteristics of children is that they are attracted by bright and beautiful objects—a brass button, a red apple, a brilliant toy. The love of the beautiful and the novel is the motive by which the child's early mental and moral development is accomplished. To the infant, the beautiful is the good. The beautiful gives him pleasure; and our earliest moral code is that what gives us pleasure must be good. We learn afterwards, of course, that the beautiful is not always the good; that the good is often very ugly and disagreeable. Nevertheless, we never lose our sense of beauty; we simply educate and refine it, and learn to discriminate between the beautiful and the good, the agreeable and the right.

Now, what is true of infancy has been true of the infancy of the race. The Greeks had the same word to designate both the beautiful and the good; like the child, they were so fond of beauty that they clung to it no matter how bad it was; they were so intolerant of the ugly that they despised it, no matter how good it was.

This was the condition of the civilized world when Christianity was founded. Mankind—outside of Judaism—had not yet made a distinction between beauty and right.

Such a confusion must, of course, lead to serious trouble. Goodness and badness were not standards; only beauty and ugliness. Hence Society loved and cherished beautiful sin as if it were a priceless possession. The licentiousness of Greek, Roman, and Alexandrian society at the time of Christ was so horrible that no man can describe it in modern literature. The picture of this society which is drawn in the pages of the ancient historian Sentonius, is such that no father would like to keep the book where his children could get at it.

It was amid such an environment that the Christian church was born. Moreover, it was this wicked heathen world, that so loved the beautiful, that persecuted the early Christians. What was more natural, than that the Christians should despise and condemn these heathens who were their persecutors? Heathens loved the beautiful and were wicked; the Christians reasoned that the love of beauty must have made them wicked. And thus the consciousness arose in Christendom that art was the devils handiwork. Whatever was beautiful was regarded as sinful. And the early Christian rigorously proscribed every element of the beautiful. When they became powerful they pulled down the beautiful temples and broke the magnificent statues, which have since been unearthed and reproduced in plaster for every art gallery in Europe and America.

At the same time the opinion prevailed that the world was about to come to an end. Paul certainly seems to have held and taught this opinion. All the early Christians believed it. And this belief was one of the causes which led to the founding of the monastery, where men withdrew themselves entirely from the world and all its attractions, and devoted themselves to fasting and prayer in preparation for Heaven. Nor was this strange. It is just what we should do if we all believed that the Judgment Day would come in the year 1900.

We can hardly conceive how narrow and one-sided was the life of early Christians in view of the causes I have explained. Thus the pious St. Jerome, writing to a friend about his daughter, says: "She must not learn the use of wine, eat principally vegetables, and always be a little hungry. The body must be despised and condemned, even though cleanliness is neglected.

I have said enough I think to make us understand how asceticism came into the Christian church.

Let us now look to the founder of Christianity and see whether he also was an ascetic or whether he loved the beautiful.

His mode of speech is what we might call flowery. It was not the fierce and fiery and unadorned speech of John the Baptist. He spake in parables. Now figures of speech are an appeal to the sense of beauty. He called attention to the beauties of nature; the snow-white lily had her lesson of trust. Galilee was the garden spot of the world at that time and Jesus, as a Galilean, loved the beautiful skies, and the beautiful fields, and the beautiful lake of his native land.

Nor did he in his mode of life despise the beautiful. He was poor and could not afford luxuries, but he accepted the hospitalities of others; he was a great friend and frequent guest at Bethany in the family of Lazarus and Martha and Mary. He dined with Zachaeus the publican and also with the Pharisee in whose house Mary Magdalene poured the precious ointment upon his feet. And this ointment of Mary's was an element of the beautiful which Jesus accepted. Her salvation turned upon this incident.

If Christ recognized the beautiful in his preaching and his mode of life, still more is the recognition characteristic of his doctrine. The Bible is full of beauty from Genesis to Revelation. Take your concordance and see for yourself. I find no fewer than fifty-six references to beauty or the beautiful. It speaks of the "beauty of holiness," the "beauty of the Lord," and assures us that we shall see the "King in his beauty." When we think of heaven it is always as a beautiful place, with beautiful streets and mansions, and angels, and music. If beauty is at such a premium in heaven, why should it be at a discount on earth? God made the beauty in earth and in heaven, and he meant it all for our enjoyment; else why should he have given us a faculty for its enjoyment? We have intellect to know truth, feeling to appreciate beauty, and will to do the right; and complete living implies the exercise of all our faculties. I therefore claim that æsthetics has a rightful place in religion, and that asceticism which sees a peculiar virtue in long faces and hard benches and soiled linen and uncouth speech, is un-christian and irrational. I am for using every faculty of man's nature which can be employed in making him better.

The Church has outgrown much of its asceticism. In the 14th century the Benedictines alone had 37,000 monasteries. To day the Protestants have utterly repudiated the institution and even in the Catholic church the monastery has become the exception rather than the rule.

The same tendency away from asceticism is apparent in other directions. Church edifices are more beautiful and comfortable than they used to be, the music is better, the whole service is made to appeal, more or less, to the sense of the beautiful. The same is true of our homes and our schools. Making things "attractive" means making them beautiful.

But there is much to be desired still. Only to-day I heard a famous preacher say that music has no refining power over the soul; and yet this same man is very fond of pictures and statuary. As it happens, he has a defective ear, so that he derives no more pleasure from mere harmony and melody than his dog. He loves the beautiful when it appeals to the eye, or when it comes in the form of the ludicrous—for he is fond of a joke;—he loves beauty in nature, if he can see it; he likes a comfortable home and a nice church,—but draws the line at music. This certainly is arbitrary. If beauty has any power for good at all, it has it in all its forms—statuary, architecture, painting, poetry, and music. The Puritans sang Psalms in a minor key. The gospel hymns of modern days are pitched in major keys and have a lively, joyful movement. That is the introduction of æsthetics into the church. I want more of it. I want the church carpeted. I want the smokers and chewers to leave their tobacco at the door. I want the committee who select the hymn-books to look at the music as well as at the words. I want an organ that is in tune, and a player who can play. I want a pleasant Sunday-school room and pleasant people in it. I want the church to appeal to the sense of the beautiful; so that when the children come into the house of the Lord they may be attracted by the "beauty of holiness" and not repelled by an austere and joyless religion.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem!"

The Illinois Christian Endeavor Convention held at Peoria recently was very largely attended, and it is reported that over 2,000 delegates were present. Among those who delivered addresses Rev. Wayland Hoyt, D D., was one of the foremost. The membership in Illinois is reported at 26,631; societies in Illinois, 633; denominations represented, twenty-one. Decatur was chosen as the next place of meeting.

"ALL OF BLUE."

Have you noticed that amongst the many beautiful colours chosen by God to make fair the adorning of His tabernacle and the dress of His Highpriest, *one* is more often mentioned than any other, and that that colour is blue? There was to be a beautiful blending of scarlet, purple, and pure white with the blue in the inner curtains of the tabernacle, the veil that separated the Holy of holies from the holy place, and also in the hangings for the gate of the court. But the curtains of the tabernacle were to be fastened together with loops of *one* colour only—"loops of *blue*"

In the particular directions given by God to Moses as to the manner in which the tabernacle and all belonging to it were to be borne forward in the constant journeyings of the children of Israel, we find that "a cloth *wholly of blue*" was to be placed over the golden ark as its inner covering, and all the other vessels of the tabernacle, with the exception of the altar of burnt offering, were also clothed in *blue*, if we may so express it, for their journeys through the wilderness (Num. 4: 6).

The golden plate that shone so conspicuously on the white mitre worn by Aaron, with its impressive inscription, "HOLINESS TO THE LORD," was to be fastened to the mitre by a "lace of *blue*." The many jewelled breastplate, brilliant with precious stones, was to be fastened in its place also by a "lace of *blue*." And, once again, one of the most important garments to be worn by the Highpriest was to be an ephod, and the colour of the ephod was to be "*all of blue*."

Must it not be in God's mind that we should consider this matter, and ask what is the lesson of the blue? It was to be thus noticeable in the holy service as expressing doubtless the *heavenly* character of that service, and the heavenly character, therefore, that God would have in His worshippers. The fair blue of our clear sky seems to us as part of God Himself. Looking up into it, and through it, we seem to catch glimpses of the purity and brightness of the Heavenly Land.

Would our Lord have His children wait till they actually enter that Land to become embued with its character and reflect its spirit? Surely not. Are there not to be "loops of blue" to link the earthly life to the heavenly even now?

Many followers of Christ are alas! content to live so below their privileges that the "*blue*" seems all wanting from their lives. They are content to mar their feeble Christianity. To be distinctive and separate involves too much cross-bearing, and as a consequence heavenly light, heavenly peace, heavenly purity are sadly lacking. The garment that they wear is so far from "*all of blue*," that the question comes to be asked, Is there *any* "*blue*" in it at all? "Is such a one a Christian? We should hot have thought so!

Earthly mists and vapours quickly overcast and blot out the fair blue of the sky. An earthly spirit and a worldly mind deaden spirituality. How shall the spiritual atmosphere be kept clear? Surely most of all by receiving Christ more and more fully into the heart. The heart that has most of Christ in it will be most truly heavenly. He, our Great High Priest, wore indeed a garment "*all of blue*," for He was "holy, harmless, undefiled, and separate from sinners." He walked up and down this evil world of ours unspotted and stainless, living the heavenly life of "Holiness to the Lord" until the moment when He returned into the heavens to His glory again.

The truly consecrated Christian needs to look for and follow closely in his Lord's footmarks, and then as he seeks only to follow on where those footmarks lead, he will be as his Lord, though *in* the world, yet not *of* it, and those around him will take knowledge of him that he wears garment "*all of blue*." It will be seen unmistakably that the heavenly mind is carried into the daily life and daily occupations; that the patience and self-denial, the sympathy and tenderness for others, the humility, the faithfulness, even in that which is least, is manifestly of a heavenly origin—blessed "loops of blue," linking the heart with the Heavenly Land and with the Heavenly Lord.

Should not this be the "manner of persons" of those who are "temples of the Holy Ghost"? If it was in the mind of God that His material tabernacle should be chiefly adorned with the heavenly blue "as a figure," must it not much more be in His mind and heart that the living "*temples*" of His dear Son through the Spirit should manifest much of the "image of the heavenly" while still here on earth?

Oh that for each one of us, as time advances, there may be less and less of the earthly within us, and more and more of the heavenly pervading all that we have and all that we are!

"None of self and all of Thee." "ALL OF BLUE."

Margaret Esdaile in "Living Waters."

THE LOVE OF GOD.

I confess that when I hear some of our modern euchre-playing, theatre-going church members speaking of the "hard views of God," entertained by such men as "the gentle Gillespie," and the saintly Rutherford, whose letters breathe the very essence of loving communion with God, I cannot repress my indignation.

When I hear them say that the times call for a more prominent presentation of the love of God to men, of the gentler side of God's character, I am reminded of a conversation I had a few years ago with one of the most eminent statesmen of this country, now a Justice on the Supreme Bench at Washington. Though not a professor of religion, he was a man who thought very profoundly on all religious subjects, and he said to me: "You ministers are making a fatal mistake in not holding forth before men, as prominently as the previous generation did, the retributive justice of God. You are falling into a sentimental style of rhapsodizing over the love of God, and you are not appealing to that fear of future punishment which your Lord and Master made such a prominent element in his preaching. And we are seeing the effects of it in the widespread demoralization of private virtue and corruption of the public conscience throughout the land."

I think we, who are ministers of the Gospel, see in the overcrowding of the rolls of the church with people in whose hearts there has never been any of what the old divines called "deep law work," and whose connection with the church is simply a nominal one, further evidence that the times demand not more explicit statement in our creeds of the love of God to all men, but more explicit statement in our preaching that "the ax is laid to the root," and that "every tree that bringeth not forth good fruit shall be hewn down and cast into the fire."—*Dr. T. D. Witherspoon.*

Despise not little duties; they have been to many a saved man an excellent discipline to humility.

THOUGHTS FOR REFLECTION.

O hearts of love! O souls that turn,
Like sunflowers to the pure and best!
To you the truth is manifest;
For they the mind of Christ discern
Who lean, like John, upon his breast.
Whittier.

Out of suffering comes the serious mind; out of salvation, the grateful heart; out of endurance, fortitude; out of deliverance, faith. — *Ruskin.*

All the precepts of the divine law are linked together, Negligence in one single point may lead to the destruction of all. — *St. John Chrysostom.*

True peace consists only in the possession of God, and the possession of God here below is only to be found in submission to the faith and in obedience to the law. — *Fenelon.*

Let us do what we ought and what we can for our own souls at once. For the judgment is coming not only at the last day, but all the time. Every day the power that we will not use is failing from us.— *Phillips Brooks.*

To be always intending to live a new life, but never to find time to set about it—this is as if a man should put off eating and drinking and sleeping from one night to another, till he is starved and destroyed.— *Tillotson.*

Our feeble frame he knoweth,
Remembereth we are dust,
And evermore His face is kind,
His ways are ever just.

In evil and in blindness
Through darkened maze we rove,
But still out Father leads us home,
By strength of mighty love.
Margaret E. Sangster.

WAITING AND SINGING.

"Unto Thee, O my strength, will I sing: for God is my defense, and the God of my mercy." (Psa. lix. 17.) It is beautiful, I think, to see how in the compass of this one little psalm the singer has, as it were, wrought himself out of his fears. The stream of his thought, like some mountain torrent, turbid at first, has run itself high and sparkling.

How all the tremor and agitation has gone away, just because he has kept his mind for a few miuutes in the presence of the calm thought of God and his love. The first courses of his psalm, like those of some great building, are laid deep down in the darkness, but the shining summit is away up there in the sunlight, and God's glittering glory is sparkingly reflected from the highest point. Whoever begins, "Deliver me, I will wait upon Thee," will pass very quickly, even before the outward deliverance comes into "O my strength, unto Thee will I sing!" Every song of true trust, though it may begin with a minor, will end in a burst of jubilant gladness. No prayer ought ever to deal with complaints, we know, without starting with thanksgiving, and, blessed be God, no prayer ought to deal with complaints without ending with thanksgiving. So all our cries of sorrow, and all our acknowledgments of weakness and need, and all our plaintive beseechings, should be inlaid, as it were, between two layers of higher and gladder thought, like dull rock between two veins of gold. The prayer that begins with thankfulness, and passes on into waiting, even while in sorrow and sore need, will always end in thankfulness and triumph and praise.—*Alexander Maclaren, D. D.*

THE RELIGIOUS CLAIMS OF MASONRY.

The Question whether Free Masonry and other similar secret lodges tend to undermine the influence of the church is most decisively answered in the following extract from the *Voice of Masonry* for October 1891:

"Are not all the teachings of Masonry as pure and as exalted as those of any religious society which announces itself a 'church,' with a descriptive prefix? If Freemasonry taught its members to avoid church membership, it would teach a grievous error. *It should not teach them to prefer any society before itself, either.* This committee believes in church membership, and accepts church membership, and advocates the upbuilding of churches. It also believes in lodge membership and advocates the perpetuity of Freemasonry. If any brother will not join a church, then we bid him God-speed in his devotion to the morality inculcated by the Ancient Craft. His soul's welfare is a matter between himself and his God. Labor with brethren to join your church, but do not be disturbed if some refuse your persuasions. Do not exhibit unnecessary clerical sensitiveness; it is your friend who may possibly lose, not you.

"*Masonry is a religion, handmaiden of Christianity, if you will, but still a religion.* The word religion is from religare, to 'bind fast;' not from religere, 'to reconsider'. Masonic symbols, morality, ceremonials and requirements tend to bind the soul fast to God, the Creator and Ruler of the universe. The foundation of all religion is the belief in the existence of God. On that foundation, Masonry is builded. Let us not adopt that nervous dread of sectaries that Masonry may some day attempt to supplant certain forms of worship and thereby deprive us of the comfortable belief that Freemasonry is a religion, and that its ceremonies can be observed on the Lord's Day acceptably to him who appointed that day."

"Religion and Masonry. I differ from those Masonic writers and orators who purposely abstain from mentioning religion in connection with Freemasonry, or who frequently make the statement that there is no religion in our institution. I boldly proclaim with all the force of language at my command that there is religion in Freemasonry. Not the narrow religion of sect or creed, but that broad religion which teaches 'Thou shalt have no other gods before me;' that religion which teaches us from childhood to old age reverently to say, 'Our Father which art in heaven;' that religion which teaches us to protect and preserve the Great Light in Masonry which is given as a 'rule and guide for our faith and practice.'"

In complete correspondence with the sentiment of these extracts is the fact that lodge members as a rule grow more and more indifferent to the real spiritual progress of the church and when it comes to a test will prefer the lodge to the church, building their hopes on its Christless religion.

OPPOSED TO SECRET SOCIETIES.

The following resolutions taken from the report of a recent convention held in Chicago, speak for themselves.

The Illinois Christian Association, in convention assembled, with malice toward none and with charity for all, respectfully makes the following declaration of principles:

1. We believe that no organization which seeks lawful and worthy ends requires secresy in order to its highest success.

2. We believe that secrecy is always an element of power, and that since it is not needful to lawful purposes, it is liable to be used for lawless ones.

3. We believe that the family, the church and the state are three divine institutions; and that they and the institutions subordinate to them require all the time, thought, and money of honorable men.

4. We believe that Freemasonry, Odd fellowship and similar secret orders antagonize and tend to destroy all three of these divine institutions.

5. We believe that the preponderance of women in our churches, and the miscarriages of justice in our courts, are, in large part, the result of the lodges which swear men to conceal and not to reveal the proceedings of lodge meetings and the secrets of brother lodgemen.

6. We believe it to be the duty of all Christians, especially all Christian ministers, to expose and withstand those lodges which reject our Lord Jesus Christ and unite believers and unbelievers in unequal fellowship.

For the Mennonite.

MY SHEPHERD.

The Lord is my Shepherd, I shall not want. Psalm 23: 1.

Many of the Psalms have special interest. The 119th is the longest; the 117th the shortest; the 91st, the most comforting; the 90th the most solemn; the 72nd, the most missionary; the 102nd, the saddest; the 103rd, the most joyful. But none is so beloved as the 23rd. It is the first to be learned, and is never forgotten, even in death. It speaks of the Lord as our Shepherd. It teaches us of

I. The Shepherd's True Work.
1. To feed the flock.
2. To watch over it.
3. To care for the lambs and the sick.
4. To defend them in danger.
5. To lead them to the best pasture.
6. To seek and find them when they stray.

All this God does for his people. It also suggests to us

II. The Excellence of this Shepherd.
1. He has no human faults or infirmities. He can not forget, nor overlook, nor fail, nor forsake one of his own.
2. He is divine, almighty, all-present, full of tenderness and mercy, immortal.

As we learn the lesson above pointed out we are reminded of

III. Our duties toward our Shepherd.
1. To love Him.
2. To follow Him
3. To obey Him in all things.

N. B. GRUBB.

SPEAK KIND WORDS.

"Oh," said a little girl, bursting into tears on hearing of the death of a playmate, "I did not know that was the last time I had to speak kindly to Amy."

The last time they were together she had spoken unkindly to her, and the thonghts of those last unkind words now lay heavy on her heart.

Speak kindly to your father, mother, sister, brother, playmate, teacher—to every one you come in contact with. Cross words are very, very sorrowful to think of.—*Exchange.*

LIFE'S RECOMPENSE.

BY MARY BRADLEY.

What does life bring us? All the life we know
Is mixed with death, and images of woe;
The day with sunshine and soft airs begun,
Darkens with shadow ere its course be run.

Yea, there is naught; for bitter spoils the sweet,
And pleasure palls, and love is incomplete;
We dream, we hope, we struggle, we aspire,
And every aim falls short of its desire.

What then? Is life a gift to flout with scorn?
Nay! for in all its chaos Christ was born.
Oh! hush, wild heart, and bend thee to his will,—
Thou yet shall hear his tender "Peace, be still!"

CARRYING THE SEED.

Astonishment has often been expressed at the phenomenal rapidity with which the Christian Endeavor movement has spread throughout the land and beyond the sea. A clue to the secret is given in a book recently produced by Rev. Dwight M. Pratt, entitled *Decade of Christian Endeavor.* Mr. Pratt says:

"The removal of some of its most ardent workers during the first years of its work enabled the Williston Society to become the direct agent in forming many similar organizations throughont the various parts of the country. Some of these incidents are of great interest and show the limitless reach of Christian influence and effort. For example a young man, a devoted Christian left Williston Church, and with his bride sought a home in Lincoln, Nebraska. There he formed a Christian Endeavor Society among the young people of his neighborhood. From this Society a church was organized of which he became one of the deacons. Another member removed to South Hadley, Mass. A society was at once formed there which resulted in similar organizations in all that section of the State. The marriage of one of the Williston young ladies to a graduate of a Theological Seminary, carried the work to Duluth, Minnesota, whene he was called to minister.

"John Charnock removed from England to Portland, was voted into the Williston Society, but before actual enrollment as a member, crossed the continent and located at Tacoma, Washington. He carried with him a copy of its constitution. His short residence at Portland had been sufficient to fill him with enthusiasm for the work. He wrote his pastor in Crewe, England, describing its nature and remarkable successess. This led to the establishment of the first society in England. Through his personal efforts the organization was also transplanted to the Pacific coast."

It was similarly carried to China. The first society in that land was in Foochow. "The translation of the term 'Christian Endeavor' into Chinese," says Mr. Pratt, "was considerable of an achievement for both the Chinese thonght and the Chinese language. Ku la hwoi, its attempted equivalent, means literally '*The Rouse-up-society*' and is thus a vigorous tribute to the energising spirit of the movement."

Thus, it appears, that as in the early days of Christianity, "they who were scattered abroad went everywhere preaching the word."

No soul was ever lost because its fresh beginning broke down; but thonsands of sonls have been lost because they wonld not make fresh beginnings.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, JANUARY, 1892.

We begin in this issue to give a full list of contributions as received by the treasurers of the several branches of our church work. We do this from a two-fold motive—first to let those of our readers who are among the contributors, see a due acknowledgement of the receipt of their contributions, and second, to let the examples of giving thus recorded provoke to further and increased participation in the good work. But let us at once here add a word of caution. Let no individual member or congregation begin to *measure* their contributions by those of others. The Lord has not appointed you a judge of their responsibility, nor will He judge you by their standard. His account is directly with you independent of others. The Master requires of each of us a faithful stewardship with the means and abilities entrusted to him, and if we are awake to our duty and privilege in this line, we will welcome any suggestion as to how and where we can assist in the spread of His Kingdom.

The most far-reaching harm done by secret societies arises from their claim to be a kind of religious institutions on a par with the Church of Christ. The lodge religion is a counterfeit, which, while it may and does pass as the true among men, will not pass the judgment of a just and righteous God. It is built, not on the foundation of Christ and faith in His atoning sacrifice, but on self-righteousness which is attained through good deeds and a faithful observance and performance of lodge mummery. The few extracts published in this issue from a prominent Masonic journal, should be sufficient to convince any one that Free Masonry and all lodges shaped after it are not allies of the church but rivals and opponents. Not all lodges, nor all members of the Masonic lodge, would be so bold in setting forth the points of the extracts; but whether acknowledged or not the fact of a fundamental opposition exists. It is universally observed that lodge-membership is seldom or never found in the same person with warm spiritual life and an active interest in church work. Oh, that Christians would realize the danger in these institutions of anti-christ ere it be too late.

THE USE OF RESOLUTIONS.

The beginning of a new year is often the occasion for making new resolutions and quite as often for renewing old ones which had not stood the test of the year before. It is a good thing to make good resolves if they are made to keep, but every resolution that ends in defeat is worse than useless: it is disastrous in its effect on the individual who made it. As to an army so to the individual person, repeated defeats are demoralizing. If we could see all the wrecks of broken resolutions lying along the wayside of the past year, it would make a pitiable spectacle indeed; but it is still more sad to contemplate the weakening of purpose and the deadening of conscience which are the result of these defeats. On the other hand victory has a strengthening effect. Every success in living up to a good resolution, in overcoming an evil habit, in carrying out a good purpose, strengthens the will, quickens the conscience, and makes the person readier and abler for the next conflict.

One reason which is a direct cause of many failures in this line is suggested by the fact that this is written at this time. Why make resolutions at the beginning of the year rather than at the beginning of the week or the day? We believe it to be a mistake to make our resolutions cover such a long period of time. Unless renewed at frequent intervals they are in great danger of not keeping. Our Lord and Master teaches us in His model prayer to pray *daily* for our needs of body and soul. Now if we can not pray on New Year's day to answer for a whole year, neither can our New Year's day resolution's answer for the whole year. You can make a start on that day, though that day is no better than any other. If you have neglected on New Year's day to make a good start in any desired direction do not wait for the opening of next year. Start now. Now is always the accepted time. And in making the start do not look too far ahead. Don't think of three hundred and sixty-five days all at once. God does not want you to bear the burden of so many days in one. Sufficient unto the day is its own burden. See to it that the first day is all right along the line resolved on and let the success of that day strengthen you for new resolves and corresponding living the next. Going on thus from day to day the original resolution will not only be followed but it will be added to and improved as increasing knowledge and strength may dictate. There will be a growth, not of difficulty in keeping your resolution, but of conscious power, of selfrespect, of joy in doing right, and of striving after still higher ideals. Many New Year resolutions are followed about the same as we used to follow our copy in the old style writing books. The first line was perhaps a tolerably fair copy; but the father down the page we got the greater were the deviations until there was but slight resemblance even to our first line. A better style of book has the copy on a sliding strip by which arrangement it is always kept close to the line of writing. So our resolutions should be brought right up to every day of the year, fresh from our daily closet communion with God, and in His strength we will be enabled to go on from grace to grace.

A WORD OF ENCOURAGEMENT.

Rev. A. S. SHELLY,
Editor of the MENNONITE.

My dear friend: Your letter asking me to contribute something for the January number of THE MENNONITE is before me as I write. I was rejoiced to hear of your election to so responsible a position; not for your sake alone but for the sake of the readers of THE MENNONITE. It has been a monthly visitor to our home since its establishment; and I have always enjoyed its contents. Bro. Grubb certainly conceived a happy thought when he founded it, and he is to be congratulated on the success which his consecrated enterprise has had. May your administration of its future career be accompanied with the same blessings from Him who smiles upon every good work that His children institute for the glory of His kingdom. Church papers, when they are free from the narrow views of sectarianism, are most potent agents in the building up of the brotherhood of Christ. They keep the love of one's church burning brightly on the hearth-stone. It is a righteous sentiment to have a warm feeling for the faith in which your fathers lived and died. Even though we stray into other folds, we love to remember the one in which we were brought up and taught to love the Lord and all His creatures.

Yes, "I still take an interest in the affairs of the church of my parents," as you rightly guessed; and I trust I always shall. It is with great interest and satisfaction that I read of the activity of the Mennnonites in church work, and more especially in church extension. No denomination should be satisfied simply with the conservation of its membership; such a policy would prove destruction to its existence; such a policy, too, savors of selfishness; it looks more to the interests of itself, than to the interests of the one great church—that of Christ Jesus. If I were to suggest any one thing to you, as editor of the Mennonite, it would be to impress this historical fact upon its readers; namely, that the Mennonite church in America, at least, has done all too little in the work of church extension. It has held its own ground, but has made little conquest. It has been slow to learn that "new occasions teach new duties," that constant changes are necessary in church management to keep pace with the ever-changing conditions of society. It is a good omen for the Mennonites that they are supporting missionaries, that they are building colleges, that they are extending their church into new and unoccupied territory, for activity is not only evidence of life, but even a condition of its existence.

Wishing you God's blessings in your work,
I am Yours in brotherly love,
L. S. SHIMMELL.

Huntingdon, Pa., Dec. 12, 1891.

CHURCH NEWS.

Bro. C. W. Burkholder of Harrisonburg, Va., with whom many of the readers of the Mennonite are personally acquainted, died suddenly on the 10th of December, the result of a fall from a wagon.

The congregation at Beatrice, Neb., has united with the congregations of the Kansas conference and together they have adopted a new constitution. They will hereafter be known as The Western District Conference.

Bro. J. B. Baer passed through a pretty heavy siege of the Grippe, but the Lord has graciously granted recovery, and the Bro. will visit on a special mission the churches in Butler county and Wadsworth, Ohio, during the first two weeks of January.

The special Gospel meetings held in the Hereford congregation during the first week of December were well attended. The interest steadily increased as the meetings progressed, and many were the testimonies of blessings received through the services. The brethren J. B. Baer, J. S. Moyer, W. S. Gottshall and Allen M. Fretz assisted in the services. The Lord greatly blessed His word through them. One meeting was also held in Upper Milford and was well appreciated by those who attended.

Bro. H. H. Ewert, who is now stationed in Manitoba as Principal of a Normal Training School among the Mennonites there and as Inspector of Schools for that district under the Canadian government, writes in a private letter: So far we have not had cause to regret our coming here. We have already gained many friends here. The school, considering the circumstances, is doing unexpectedly well. There are now twenty-eight students enrolled with prospects for more after New Years. I feel quite encouraged too by the success that has attended my efforts as Inspector. In two localities the people are preparing to organize district schools.

MORE OF THE NORTHERN CONFERENCE.

In accordance with a resolution passed at the conference recently held at Mountain Lake, Minn., that a synopsis of the minutes be published in the Mennonite, and at the request of the secretary of that conference, we have prepared the following sketch from the minutes as they appeared in the Bundesbote.

The conference, which was held on Monday and Tuesday, October 12th and 13th, was preceded on Sunday by a series of Mission services, during which the spacious church building of Bro. Neufeld's congregation together with a temporary addition which had been built to it, was well filled with audiences gathered from the town and the surrounding country. The work of foreign mission and that of home mission were presented in sermons preached by A. B. Shelly of Pennsylvania, Chr. Schowalter of Iowa, Christian Mueller and Benj. Schmidt of S. Dakota, David Goerz of Kansas, and I. A. Sommer of Indiana. The addresses were interspersed with singing in which the singers of Bro. Neufeld's congregation were assisted by singers from the Bethel congregation also of Mountain Lake.

On Monday morning the conference was opened by a service in which A. B. Shelly preached from the text, 1 Pet. 2: 5–8. There were present ministers and lay representatives from a number of congregations in Minnesota besides the two of Mountain Lake already mentioned; also from congregations in Nebraska, S. Dakota and Manitoba, though from the latter several of the brethren who had been expected, could not come on account of the great grain harvest then in progress. Several brethren from the Eastern, Middle, and Western conferences were also present as specially invited guests and participants. An organization was effected by electing A. B. Shelly, President, and David Goerz, Secretary. The brethren J. B. Baer, Chr. Schowalter, and Peter Voth were appointed a business committee.

Among the subjects considered and discussed were, conference work, temperance, secret societies, the religious instruction of the young, and mission work in all its various phases. These discussions were summed up in a serious of resolutions already published, (see last number of Mennonite, p. 21). A number of questions were handed in and gave rise to a profitable interchange of opinions on various topics. Among these is especially to be noted one in regard to effectual work in the Sunday school.

It was decided to hold again in 1892 such a combined mission festival and conference, the place and date to be fixed by the officers and the business committee. Resolutions were adopted expressing gratitude to God for His blessings vouchsafed through these meetings, and to the different congregations and individuals for their interest and help in the work of the conference.

One Tuesday evening a special thanksgiving and farewell service was held at which David Goerz and Christian Schowalter spoke. We learn from another source that gospel services were continued during the rest of the week and the following Sunday, and that the Lord graciously blessed them to the spiritual uplifting of His people, and the awakening of a more earnest life in many souls.

CORRESPONDENCE.

CHRISTMAS FESTIVALS.—The joyful Christmas season has again been passed. The happy days, when old and young unite in celebrating the nativity of our Redeemer were once more made the occasion of uniting in joyfully praising and adoring Him who came down from heaven and was made flesh; was "born of a woman and made under the law, to redeem them that were under the law, that we might receive the adoption of sons." It is but meet that this the most joyful of Christian festivals should be observed in an appropriate manner. It was in view of this that our different Sunday schools had prepared special exercises suitable for the occasion to be publicly recited at their Christmas festivals.—The West Swamp Sunday-school had appointed Christmas Eve as the time for holding its festival. But as the weather was very unfavorable, it was not held, although quite a number of the teachers and scholars had assembled. The festival was held on the Sunday evening following. Besides the exercises by the school addresses were made by F. R. Rosenberger, Supt., H. H. Beidler, J. Howard Weinberger and Rev. J. B. Bær.—The East Swamp Sunday-school celebrated its Chrtstmas festival on Christmas evening, and although the night was very dark and wet the house was well filled and all enjoyed a happy and blessed time. The exercises consisted in singing and recitations, all bearing on the birth of Christ. The exercises were closed by a brief address by the pastor, whereupon the children all received Christmas presents.—Our Flatland Sunday-school celebrated Christmas on Sunday afternoon after Christmas, at the same time closing the school for the present winter. Exercises similar to those at East Swamp were had after which short addresses were made by Rev. J. B. Baer, S. M. Rosenberger, Harvey Diehl, secretary of the school, and the pastor.—On Sunday evening a similar festival was held in the Saucon Sunday-school at Coopersburg, at which brief addresses were made by A. B. Shelly, J. S. Moyer and J. H. Oberholtzer. An immense crowd of people had gathered. Every corner was occupied and still a great many were not able to obtain even standing room inside of the church. The order was good and the children performed their part well.

Mrs. Booth, the wife of the head of the Salvation Army, while passing into the valley of death under a painful disease sent this message to her friends: "The waters are rising, but so am I. I am not going under, but over. Do not be concerned about your dying, only go on living well and the dying will be all right."

Since January, 1890, the American Sunday-school Union has received in bequests, and in gifts from executors and heirs made as the result of intended bequests, $64,780.57, inclusive of the collateral inheritance tax of five per cent, required by the laws of New York and Pennsylvania.

GENERAL CHURCH NEWS.

At the Brethren convention held at Enon, Iowa, on the 13th and 14th of October, the ministers present took the preliminary steps to form a ministerial association of the Brethren church. The Pennsylvania constitution and by-laws were adopted. It is requested by the association that each minister in North and South Dakota, Iowa and Illinois send a certificate of membership and a credential as minister in the Brethren church to the secretary, Z. T. Livengood, Lanark, Ill.

Revs. T. L. Johnson and R. L. Stewart left Chicago November 12th for England, where they tarry for about two months and then sail for Monrovia, Liberia, Africa. Mr. Johnson returns to Africa, authorized by the board of African missions of the "Baptist General Association of the Western States and Territories," to seek the cooperation of Baptists in Liberia to plant a chain of stations from the coast to the interior, having the Soudan as an objective point. It is the design to establish Baptist headquarters at Monrovia, the capital of Liberia, and from that point move into the interior. There are now about 2,000 Baptists in Liberia.

A correspondent of the *Herald of Truth*, writing from Harrisonburgh, Rockingham county, Virginia, says: The brethren in Rockingham Co., Va., had quite a season of spiritual refreshing of late. Conference convened at the Bank Church on Friday, the 3d of October. Nearly all the members of the conference were present, but no one from a distance was in attendance. The most important subject before conference was the propriety of changing the mode of ordaining ministers and deacons. Many of our brethren believe the lot is not the only scriptural mode, and does not harmonize with the 20th article of our confession of faith. This subject occupied the greater part of the time of conference, and was at last laid aside. On Saturday afternoon we had public preaching, at which time four young sisters were received into the church by water baptism. May God bless them to a faithful discharge of their duties through life. On Sunday the communion was held at the same place, a large number of brethren and sisters partook of the emblems of the broken body and shed blood of Christ.

At a Mennonite Conference held near Garden City, Cass Co., Mo., the following was given in answer to the question: What means may this conference employ to make the evangelizing work more effective? *Resolved 1st:* "That a number of our best qualified young men be ordained to the ministry in the hope that they become able to do efficient evangelizing work." *Resolved 2d.:* "The evangelizing efforts wherever made should be continued long enough (day after day) that those who are unlearned in the doctrines of the Bible as we teach them, may be fully enlightened on the subject." At the same conference the following question and answer were entered upon the minutes: Do we understand by the Scriptures and our 'Confession of Faith' that to choose the officers of the church by lot is the only proper method? *Resolved:* "That the choosing of the officers of the church may according to the Scriptnres and the confession of faith be done otherwise than by lot. (Acts 6: 1-3.) The Confession of Faith requires the united voice of the church whenever it can be obtained on one who has the qualification mentioned in 1 Tim. 3: 1–13. The lot should be used in cases of necessity rather than as a rule."

MISSION DEPARTMENT.

THE MISSIONARY CALL.

Tune: "Still There's More to Follow."

Hark the bugle call of God!
Down the ages sounding,
"Go ye, and proclaim abroad
News of grace abounding!"

CHORUS.—Tell the News! Tell the News!
Let the farthest nation
Hear the sound, the world around
Tidings of salvation!

Let the sacred heralds go,
Through the vales and mountains;
Steady streams of treasure flow
From the golden fountains? [CHORUS.

Go to woman, now enslaved
In her household prison,
Tell her, you whom Jesus saved,
He was dead—is risen! [CHORUS.

Hosts of God, march round the wall!
While the trumpets pealing;
Satin's mighty towers will fall,
God's own power revealing! [CHORUS.

A. T. P.

FROM OUR MISSIONFIELD.

Brother J. H. Schmidt, our teacher at Darlington, writes in his last report to the Mission-board, that, during the greater part of vacation time, he was not very well, on account of which he was not able to assist as much in haymaking etc., as he desired to do. After he got a little better the brethern Richert and Suderman had to take to their beds, from which the latter never rose again. He writes, "that our dear brother Suderman would not leave his bed of sickness again, none of us imagined—but the Lord's thoughts are not our thoughts. Our dear brother died. We deeply mourn the loss experienced by his departure, but we humbly submit to the dealings of our God."

He further states, "Besides the most necessary work at home, my principal employment was to have our school filled with pupils. As we were not able to procure any children we could not open our school before the middle of September. Nearly all the children had to be fetched in, and after some of them I had to go 15, 20, 25 to 60 miles to find them. In one sense I like to go out after children for thereby an opportunity is offered to get acquainted and befriended with the old Indians. One day I drove to the Red Hills, some 25 miles from here, in order to find some of our former pupils and bring them along back to school. As I came there the children fled and secreted themselves; and the old Indians were not in the least friendly. They asked me what I wanted and told me, that they would not permit their children to accompany me. I told them I had come to pay them a visit, and in regards to their children we would talk later. I sat down with them, gave them some apples, asked them about their lands, etc. It did not take a great while until they were very friendly. The children too came forward and commenced to play, I assisted them in a game of ball and afterward I sat down, with them, talking to them and trying to induce them to come with me to school. With a few of them I soon succeeded. At supper time I took the box of victuals, which I had brought with me, and went to Otto's mother and an old aunt of his, who as yet seemed of all the most unfriendly ones, and ate my supper with them. After supper I commenced my work with the older ones, trying to persuade them to send their children with me. They at first brought forth all possible excuses. I endeavored to disarm them of all of these, and convinced them that we love them and are working for their welfare. I then told them to consider over the matter till the next morning. As I went around in the morning I in a short time received *five* of our old pupils and besides these *two* new ones. Before I went away the Indians appeared to be my best friends. At my departure they came forth, took me by the hand and said 'good'."

"Such and similar experiences strengthen me in my convictions, that our work here should be more a work amongst the old Indians. Their confidence can only be obtained by being and working amongst them."—

All our workers complain that it has been very difficult this year to have our schools filled with pupils. The chief reason seems to be that the Indians were in a very unsettled state, owing to the allotment of their land and on account of the money which they received from the government. Brother Moutet from Cantonment writes:

"It has already been intimated that it is very difficult to get the Indian children to come to school. The Indians received the money for their land from the government. The consequences are that they are for the moment less dependent and have fewer needs, and hence they cannot see the necessity of sending their children to school. And although they have been told that their rations will be withheld from them until the schools are filled, they apparently care but little about it. Agent Pulling does all in his power to induce them to send their children to our school. He is a great friend of our mission." Brother A. S. Voth, teacher at Cantonment, also complains of the unwillingness of the parents, as well as some of the children, to fill the schools. This appears to be the case not only with our mission schools, but with the government schools also. Later reports however tell us that our schools, both at Darlington and Cantonment are pretty well filled with children. This is also the case with the contract school at Halstead, Kansas.

Brother J. J. Kliewer in writing of his work at the Washita states:

"During the month of July our Indians here, more especially the Arapahoes, went to Darlington to get the money for their land from the government. By the time they came back again the month had passed. Between Sept. 10th and Sept. 19th, my family and I visited our brothers and sisters at Cantonment. One day during our stay there Lydia Roadtraveler and Blanch Little Raven? came to our mission and I had a longer conversation with them in regard to their position towards christianity. Both of them have been baptized but have of late got married according to Indian custom. They have not yet turned their hearts fully away from the Christian religion. But they do not possess the necessary strength to withstand the influences of and to seperate themselves entirely from the life of their people."

"Wherever an opportunity was offered me to do so, I endeavored during this quarter, to show to individual ones of the relation the Savior holds to us as sinners, and how we must accept Him as our Savior. Some of them tried to convince me, that their religion is similar and almost equal to ours. They say, 'we too honor Jesus the son of God, we pray to him, sing praises unto him and expect help and blessings from him.' It is true they have relinguished some of their heathen ideas and modes of worship and have accepted some new ideas borrowed from the christian religion; but the substance of christianity, the renewal of heart by repentance and faith in the redemption through Jesus Christ they know not. While there are many obstacles in the way of bringing the whole tribes of these Indians under the influence of the gospel, it is at the same time very hard to get the individual ones to fully accept Christ. In religion, more than in anything else, the tribe seeks to hold all its members in closest connection. The truth of this was again manifest at their late dances, in which both our friend Big Nose and our baptized school girls took more or less part.

It at times almost appears to us as if our labors here were in vain. Like all mission churches and mission friends, we too would like to see some abiding fruit of our labors; we sincerely desire that out of this people children should be born unto the Lord who would serve Him faithfully. But that blessed time has not yet come. We are still in the time of sowing. But the harvest will surely follow. The Lord has His elected among these tribes also. His kingdom will come to them likewise. For the coming of His kingdom we must labor. The time of sowing ere the fruit will appear is dependent upon the grace of God, the nature of the soil which we are tilling and the manner in which we perform the work entrusted to our care. The Lord grant that we all may be useful instruments in His hand in doing the work of His kingdom!"

In establishing our Station at the Washita a picket house was erected which has hitherto to served as a dwelling for our workers there. But Bro. Kliewer now writes that, contrary to their expectations, the posts dug in the ground are for the greater part already in such a rotten condition that living in this house for a much longer period of time is becoming absolutely dangerous. The erection of a new house in the near future will therefore be necessary if our work at the Washita is to be continued. The mission board has this under contemplation and will no doubt during the early part of next summer have a new house built, such as the needs of this station require.

At a Mission Convention held at Northfield, Mass., Aug. 4th, Dr. J. E. Clough, of the Tilugu Mission in India, spoke of the remarkable success this mission had. At one time the throng of those who came to be baptized was so great that in three days about 3500 were baptized. This was in June, 1878, and before the close of the year nearly 10,000 had been baptized and added to the church. Dr. Clough also narrates how he preached the Gospel to these people ere he had learned their language. He says, "a teacher helped me to commit texts to memory in the language, and especially Joh. 3, 16, and I would go out and by singing draw a crowd and then deliver my texts. Then I would move on to another place and preach the same sermon. I added a few texts each day, and soon had a purely *textual* sermon half an hour long. I noticed that the people who saw me put their fingers in their ears and ran away. My escort said, 'They believe you are sent from God, and fear if they hear you and do not obey, some calamity worse than the cholera will come upon them, so they are determined not to hear you.'"

SUNDAY SCHOOL.

POINTS ON THE LESSONS.

Lesson 1.—January 3rd.

The Kingdom of Christ.—Isa. 11: 1–10.

This lesson gives a beautiful picture of the powerful reign of Christ. 1st, in the individual heart, 2nd, in the community, 3rd, universally. The royal family of David, the son of Jesse, which was, for centuries before the advent of Christ, like a tree hewn down, with only the roots remaining alive, shall flourish, while the Assyrian bough shall be lopped, the thickets cast down, and Lebanon fall, chap. 10: 33, 34.

Wicked and rapacious men are like wild ferocious aminals, but when Christ's rule begins in the heart, wickedness will be banished, and a new nature take possession of the heart. The gospel has power to subdue the fiercest hearts, and tame the most savage nature. Violence will cease, harmony be supreme.

Lesson 2.—January 10th.

A Song of Salvation.—Isa. 26: 1–10.

When all the enemies of the soul are brought down and subjected under the sovereign arm of the prince of peace, then can the heart truly sing of salvation. The Christian has certain pleasures for which he can raise a song, which the world does not enjoy:—a strong city—Zion, salvation is her walls and bulwarks, perfect peace, everlasting strength! He stands in a good relation to God; he has entered in, his mind is stayed on Him, his soul's desire is toward Him, submits to His reign.

Lesson 3—January 17th.

Overcome with Wine.—Isa. 28: 1—13.

Pride and dunkenness are two great evils, which are sure to fall under the judgment of God.

Crimes and abuses of every kind follow in the train of drunkenness. When the rulers of a people are addicted to this sin, they will pervert truth and righteousness, and bring upon themselves and their country the just judgments of God.

Lesson 4.—January 24th.

Hezekiah's Prayer for Deliverance.—Isa. 37: 14—21; 33–38.

The good king Hezekiah when threatened with destruction by his enemies, knows where to find help. He goes to God, lays the matter before Him, and for the Lord's sake, prays for help. He is concerned more for the Lord's cause than for his own personal welfare. The Lord heard and granted his prayer. The Lord is the source of our help and blessing. All our desires should centre around the glorification of His name. For Jesus name and sake our prayers will be answered.

Lesson 5.—January 31st.

The Suffering Saviour.—Isa. 53: 1–12.

This chapter has the most vivid description of Christ's suffering of any in the Old Testament. The arm-strength of the Lord to the salvation of sinners is revealed to the world in Christ, but only who believe can feel that power to *their* salvation. By nature we are in a sinful erring condition, full of sorrow, grief and wounds, laden with iniquity and transgression. That we might be rescued, he came to seek; that we might be healed, he was smitten, wounded and bruised. That we might have peace, he bore our chastisement. German v. 5. The knowledge of such a Savior has a justifying and saving efficacy, because it is the knowledge of an atoning sacrifice for sin. "He bore the sin of many," is in a few words the Gospel of our salvation.

In the opening lessons for this year we again turn to the Old Testament. We pass from the life of our Savior to the prophecies of the old dispensation. But in these lessons let us keep Jesus in view. Remember that Christ is the fulfilling of the law and the prophets. Let us study the Old in the light of the New.

Every lesson should be taught with that earnestness which comes from the feeling that you may be for the last time speaking to some child before you; you may be using or losing a last opportunity, Let the children know that this day the kingdom of heaven has come nigh to every one of them.

The children should be trained in the doctrines of Christianity. They should be able to give a reason for the faith that is in them.

THE SUNDAY SCHOOL AND THE ENDEAVOR SOCIETY.

The following extract from the address given at the Minneapolis Convention by Rev. James A. Worden, D. D., so well known from his connection with the Sunday-school interests of the Presbyterian denomination, is not only breezy and entertaining, but touches very suggestively the relation that ought to exist between these two departments of a church's activities.

What should the Sunday-school do for Christian Endeavor? Once upon a time there was a female elephant so built that she was a fit mate for Jumbo. It came to pass all on a summer's day that Mrs. Jumbo took a walk in a field of barley; and as she switched around with her trunk, gathering in her food, she unwittingly uncovered a nestful of young larks. The nestlings being suddenly disturbed, began to pipe and cry. Mrs. Jumbo stopped, looked down, took in the situation, and with the greatest sympathy said, "Ah, I too have the heart of a mother," and so she sat down on the nest.

Now, in opposition to this idea of repressing our young people, I say this: All in the Sunday-school, pastor, superintendent, officers, teachers, scholars, all above the primary class, ought to be heart and soul members of the Christian Endeavor Society. I am not a radical, either; I am a conservative of the conservatives. I have given the thing a great deal of thought, and no man that is set in any department of Christian work in this the latter part of the nineteenth century can ignore the Christian Endeavor movement. Yet I think that there is such a thing as overdoing the matter of conservatism; and there are about 75,000 Sunday-schols in these United States and Canada that are disgracing common-sense conservatism by what I might term antediluvian mossbackedness. Why, I say that every Sunday-school worker ought to be in the Christian Endeavor Society, if for no higher motive, just to keep up with the procession. Old Father Time has dropped his scythe. You don't have to picture him as an old man, with flowing hair and scanty raiment, prepared to mow us down and gather us in. He is a railway official, standing at the station gates, examining the tickets; and when the bell strikes for the train to start, he closes the gates; and in the very classic language of the Tennessee Jubilee Singers, I would like to say to every mossbacked Sunday-school worker, "The old ark's movin', chillun, get on board!" The Greatest and Wisest of all has said, "Can ye not discern the signs of the times?" This great uprising of Christian young people, inspired as I firmly believe by the Spirit of Almighty God, is a message from heaven, and is written in letters of living light as across yonder sky; and the lesson which it brings is not only more light breaking forth from the word of God, but new and better methods springing up in the church of God. Now, shall we join the onward march, or shall we sit down on the nest? I think it is a sin against high heaven to have no heart that throbs to the time and the tune of the music of the footsteps of the coming Christ.—*Golden Rule.*

THE YOUNG PEOPLE.

THE MOTHER'S PRAYER.

Starting forth on life's rough way,
Father, guide them;
Oh, we know not what of harm
May betide them;
'Neath the shadow of thy wing,
Father, hide them;
Waking, sleeping, Lord, we pray,
Go beside them.

When in prayer they cry to thee,
Do thou hear them;
From the stain of sin and shame
Do thou clear them;
'Mid the quicksands and the rocks
Do thou steer them;
In temptation, trial, grief,
Be thou near them.

Unto thee we give them up;
Lord, receive them.
In the world we know must be
Much to grieve them—
Many striving, oft and strong,
To deceive them;
Trustful in thy hands of love
We must leave them. W. C. BRYANT.

ABSENT SONS.

One of the proudest days, as well as one of the most solemn days in a young man's life is, when leaving the parental roof, followed by his father's blessing and his mother's prayer he strikes out into the wide, sinful and dangerous world to find his weal or woe.

Young men love to be independent, to be for themselves, there are good qualities in human nature if properly trained. The young man should be independent when enticed by sin, by wicked companions, and by the smiles of pleasure and folly. He ought to stand alone rather than make an affiliation with those who would work his ruin.

But in his independence, he should often be reminded of home. The thought of home, of a fond mother, and a loving father, of dear brothers and sisters often has a mighty influence in shaping his character. The knowledge of a mother's prayers, has filled many a sorrowing heart with heavenly joy, has kept many wandering feet in the path of rectitude; has broken many callous hearts to receive divine impressions, and brought to the heavenly Father's house many prodigal sons.

How many thousands of mothers are sorrowing over their absent sons to-day! How many are praying day and night that God may guard their boy's! "Did you realize when you left home," writes a mother, "all the sorrow it would mean for her who loves you much better than her own life, to hear that her love was slighted, and that you were living a life of vice and shame"?

Boys, when you leave home to make your mark in the world, remember two things: *Your parents to honor them; your Savior to love and obey him.*

WHERE ARE OUR CORRESPONDENTS?

We have before, and would again call the attention of members of young people's organizations to the need of corresponding for these columns. Articles from your pens will be welcome to any and every department of THE MENNONITE, but especially would we like to have reports of your meetings, suggestions for work, or words of encouragement for others of this department. We want to assist our young people in their work, but the best way to do that, is for them to assist us in doing it. Rest assured no one is happier than the editor of *Young People's* Department to receive communications from young people. Let us see how many letters we can report next month.

If you want Christ himself, you must give Christ yourself. Here is the pinch that keeps millions ont of heaven. It kept out Felix and Agrippa and all others who have been unwilling to submit to *God's terms.*

QUESTION CORNER.
No. 13.

1. What was the name of the disciple "whom Jesus loved?"
2. The names of what Bible characters begin with F?
3. Who was clothed with camel's hair?
4. Who put goat's hair on his arms with intent to deceive?
5. What people tore the robe of a mighty man in twelve pieces, who was the man, and what did this tearing signify?

SCRIPTURE ENIGMA.

My 1, 2, 7, 3, 8, 4 give the name of a woman, who having been healed by the Savior, ministered unto him of her substance.

My 2, 4, 5, 6, is what the Lord swore unto Abraham that he would perform.

My 3, 2, 7, 6, one who escaped a general calamity through faith.

My 7, 3, 7, 5, 6, 2, 5, 6, the place to which king Solomon banished a priest after thrusting "him from being priest unto the Lord."

My 5, 2, 2, 5, 6 gives that which, when broken, Solomon compared to confidence in an unfaithful man in time of trouble.

My 6 and 2 give the first word that Boaz addressed to one of his kinsmen as he passed by.

My 4, 8, 5, a small insect by which Soloman advises idlers to be instructed.

My 3, 7, 5, 6, 4, 8, the name of one who severely rebuked David.

(Give answer to each paragraph)

My whole is the name of a king's son who died with his father in battle.

Answers to Questions and Enigma in November Number.

66. Aaron. Ex. 7: 1.
67. Goliath's. 1 Sam. 17: 51.
68. James the brother of John. Acts 12: 2.
69. 2 Kings 13: 21.
70. Eph. 6: 14—16.
71. The feast of the Passover commemorated the deliverance of the Israelites from the Egyptian bondage, and the sparing of their first-born by the destroying angel. Ex. 12: 17–30.
72. The Lord's Supper commemorates, the suffering and death of our Savior and our deliverance from the bondage of sin through the same.

ENIGMA NO. 11.

Whale.

MARRIAGES.

OLDFIELD—NEIMEIER.—In Philadelphia, Pa., on November 25, 1891, by N. B. Grubb, Mr. Willis Oldfield, to Miss Eliza Neimeier, all of Philadelphia, Pa.

DEATHS.

LEATHERMAN. — On November 10th, 1891, in Plumsteadville, Pa., of cholera infantum, Raymond, child of Philip and Liveria Leatherman, aged 7 months and 19 days. Interment on the 14th at the Deep Run Mennonite church. Services by Rev. Miller of the Point Pleasant Baptist church, and Allen M. Fretz.

"Dearest Raymond, he has left us,
Here his loss we deeply feel;
But 'twas Jesus that bereft us,
He can all our sorrows heal.

Raymond now is sweetly resting,
Cold may be this earthly tomb,
But the angels whispered sweetly,
'Come and live with us as home.'"

DIEHL.—On December 2, 1891, near Bedminsterville, Pa., of appoplexy, John Heist Diehl, aged 71 yrs., 9 mos. and 26 days. Interment on the 5th at the Durham church. Services by O. H. Melchor and Allen M. Fretz.

ANDREWS.—Suddenly of heartfailure, in Philadelphia, on Nov. 21, 1891, at the residence of her daughter, Rebecca Andrews, aged 54 years. Funeral services by N. B. Grubb.

SMULL.—On December 10, 1891, in Spring City, Pa., Mary Ann Smull, aged 78 yrs., 3 mos. and 24 days. Funeral services were conducted by W. S. Gottshall. Interment at Vincent, Chester county, Pa.

WEISEL.—On November 28, 1891, in Schwenksville, Pa., Catherine Weisel, aged 84 yrs., 5 mos. and 25 days. Funeral services at the house on the evening of Dec. 2, when W. S. Gottshall spoke in German and N. F. Schmidt in English. Interment the next day at Tohicken church, where Rev. Jacob Kehm officiated.

STREET.—In Philadelphia, in the Iusane Asylum, on December 5, 1891, Richard Street, aged 54 years. Funeral services by N. B. Grubb.

LAUER.—Suddenly, in Philadelphia, on Dec. 6th, 1891. Amy Lauer, aged 11 yrs., 11 mos. and 2 days. She was one of the bright Sunday-school pupils, who loved her Saviour and lived for him. In her suffering she enjoyed the sweet consolation of God's word. She was conscious to the last; and when told that she must now die, she rejoiced to go to Jesus, and there to be happy for ever. Rev. C. Thomas and N. B. Grubb conducted the funeral services.

CONTRIBUTIONS ACKNOWLEDGED.

For Our Indian Mission during month of Nov.

From Bethel Sewing Circle, 2.12; Bethel congregation, 12.00; Beatrice, Neb., congregation, 34.25; Garden Township, Kansas, congregation, 15.13; Garden Township, Kansas, Sewing Circle, 17.45; Christian, Kansas, congregation, 12.25; Christian Voran, 8.00; Washington, Illinois, congregation, 10.00; Cornelius Friesen, 1.00; Newton, Kansas, congregation, 47.00; Helene Scharzentruber bequest, 100.00.

HERRMANN SUDERMANN, Treas.

For Home Mission.

Bethel, Missouri, congregation, 13.72; Brethren at Dallas, Oregon, 12.15; Leonhard Goerz, Portland, Oregon, 9.55; Bethel congregation, Mountain Lake, Nebraska, 35.00; Neufeld's congregation, Mountain Lake, Nebraska, 95.00; Hillsboro Kansas, congregation, 4.65; through J. B. Baer, from M. Hochstædter, Aurora, Nebraska, 1.00; P. Baer, Henderson, Nebraska, 1.00; P. Friesen, Henderson, Neb., 1.00; J. Peters' congregation, Iowa, 8.00; Chr. Krehbiel, Iowa, 5.00; D. F. Risser, Iowa, 1.00; Emanuels congregation, Iowa, 15.00; North Danvers congregation, Ill., 10.00; Meadows, Ill. congregation, 5.00; J. Augspurger, Ill., 5.00; S. Lantz, Ill., 5.00; W. Augspurger, Ill. 5.00; S. Banchler, Ill., 5.00; M. Burkey, Washington, Ill., 1.00; P. Strubhart, sen., Wash., Ill., 1.00; P. Stubhart, Wash, Ill., 2.00; Rev. F. Kinsinger, Wash., Ill., 3.00; H. Beidler, Summerfield, Ill., .50; C. Glæser, Summerfield, Ill., 1.00; K. Glæser, Summerfield, Ill., 5.00; K. Hirschler, Summerfield, Ill., 5.00; D. Ruth, sen., Summerfield, Ill., 5.00; J. Bær, sen., Summerfield, Ill., 5.00; Mission Friends at Collinsville, Ohio, 3.40; Trenton, Ohio congregation, 14.00.

DAVID GOERZ, Treas.

For Publication Fund.

From P. H. Gœrz, 3.50; Anonymous, 29.50; Siemens Bros. & Co., Manitoba, 10.00; Loretto, S. Dak. congregation, 15.00; Christian, Kansas, congregation, 16.37; Berne, Indiana, congregation, 63.46; Zion's congregation, Iowa, 9.11; David Moser, Dalton, Ohio, 2.00; Samuel S. Soldner, .50; C. A. Augspurger, 1.00; JoelSprunger, Darlington, 1.50; S. Sprunger, Darlington 19.50; Hereford, Pa., congregation, 9.81; Upper Milford, Pa., congregation, 4.11; Saucon, Pa., congregation, 5.83; East Swamp, Pa., congregation, 6.00; Milton G. Oberholtzer, Pa., 1.00; anonymous, 32.80.

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MY SERMON NOTES by Charles H. Spurgeon. We have recently received from Frank & Wagnalls, New York, their reprint of London's great preacher's sermon notes, they are rich in thought and full of suggestions. Price 50 cents per volumn.

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THE TREASURY FOR PASTOR AND PEOPLE closes the year with an excellent number. Of the many noteworthy articles it contains, one by Prosessor Watts, of Belfast, Ireland, on Dr. Briggs's Theology, stands forth with great prominence, and completely demolishes the theology outlined in the famous "Inaugural." Dr. Tyler's portrait furnishes the frontispiece, and a view of The Church of the Disciples in New York, of which he is pastor, is also given. The sermon of Dr. Tyler and the sketch of his life are both first-class. Dr. M. Davis sermonizes on the Christian Contest and Race; ex-President Robinson on Christianity and the Labor Question, and Joseph Cook has a short article on Self-Contradictions. There are Leading Thoughts of seven excellent sermons by capital preachers. Dr. Cuyler's penpicture of Dr. Olin will elicit merited praise. Bishop Foss has a stirring paper on The City: A Glory and a Menace. Other articles are on Ministerial Culture and Efficiency, What Theological Students Should Study, Have We a Right to Protect the Sabbath by Law? Beautiful Old Age, The Plain of Esdrælon, Spiritual Power and S. S. Lessons, by Dr. Moment. Editorials are on Appreciate the People, Utilize All the Forces, Lady Enthusiasts in Church Work, Patient Continuance in Well-Doing, The Present Unrest.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. VII. NO. 5. QUAKERTOWN, PA., FEBRUARY 1892. WHOLE No. 77.

UNSATISFIED.

"If I could only fly and sing,"
A tiny daisy said,
"Delight to every heart I'd bring!
I'd cleave the blue o'erhead,
From earliest glimmer of the day
Until the sunset's glow;
But on the dull earth I must stay,
And still be meek and low."

"If I could only star the field,
As yonder daisies meek,
What joy unto the sight I'd yield!—
More than my song can speak.
The dew would gem me, night and morn;
I'd dance amid the shower;
What pity I a bird was born,
How sweet to be a flower!"

"If I could only live like these,—
Glad bird and daisy bright!
I cannot soar among the trees,
To give the world delight.
In gay attire I never shine;
Though cheery is my note,
Only a cricket's life is mine,
In summer fields remote."

A merry wind, just passing by,
Laughed out, as laughs a child:
"To change your spheres, how vain to try,
Bird, cricket, daisy mild!
God put you in the proper place
To do his gentle will;
Contentment is the sweetest grace
That comes our lives to fill!"

GEORGE COOPER,
in Sunday School Times.

For the Mennonite.

THINKING AND BEING.

BY ALLEN M. FRETZ.

"As a man thinketh in his heart so is he." This proverb is one which I fear is often not appreciated as it should be. We rather excuse ourselves with that other aphorism: "We cannot keep the birds from flying over our heads, but we can prevent their building nests there," which in simple language means, we cannot avoid evil thoughts but we can prevent them from becoming acts. In some respects this last saying is true and if evil thoughts do arise we should banish them from our minds that they do not find any lodgment there. The object of these lines is, however, to show the force of the former saying and perhaps suggest a few hints, as aids to good *thinking* and *being*.

Moral perfection is the great end of Christianity. The teaching of Jesus and the writings of the apostles show that. One example:—Paul says, Phil. 4: 8; Finally brethren whatsoever things are pure, etc. Paul's words suggest that in order to attain to those virtues and graces at which Christianity aims, we must cherish them in our thoughts, we must "think on these things." Thought grows into acts and acts into habits, and habits into character, and character into destiny. If we would be true, honest, just, pure, lovely, virtuous, praiseworthy and have a good report before the Christian public, after having come to Christ and through him attained to these virtues, we are to cherish them in our thoughts.

There are various ways in which this injunction may be carried out. Let us consider three:

First let us apply it to *participation in religious work*. The occupation we engage in, has much to do with shaping our thoughts. If in a good work, our minds will be employed accordingly. If our occupation is unbecoming, our thoughts will be of the same nature. To be religious and virtuous in thought we must engage in religious work, we must feel interested in the work, growth and success of the church of our blessed Lord. And the more we are interested in such work, the more will our thoughts be in the line suggested by the apostle. THE MENNONITE aims to direct and encourage in such work.

Second let us apply it to the *use of our leisure time*. Amid our daily tasks there are seasons, when a man is left to the companionship of his own thoughts. While traveling on the railway, or sitting by the fireside, or taking an evening walk, one is often left to hold converse with himself. What then are the thoughts? "Satan finds some mischief still for idle minds to think," is the way one puts it. Another says, "An idle brain is the devil's workshop." Therefore it is necessary that we direct our thoughts and control them in our leisure moments. We cannot be delivered from vain thoughts, and foolish thoughts, and wicked thoughts, except by a deliberate effort. It is no easy thing to guide our minds, which by nature are inclined to evil, into paths of wisdom and purity. And yet it must be done if we are not to become the miserable slaves of our own lower selves. The way to do it is to expel evil thoughts and to cherish, and love, and think of "whatsoever things are true, honest, just, pure, lovely, and virtuous.

Third let us apply it to *our reading*—"Reading," some one may say, "is a different thing from thinking, and the apostle is speaking only of our thoughts." True, but we are living in an age of reading, and it cannot be denied that our thoughts, to a very great extent are shaped by our reading. How great and indeed how awful is the influence of the pen and the press upon the minds of those under their influence. There are books and papers which corrupt both mind and soul. Others are so utterly frivolous and silly that they fill the heart and head with false views of life. Of the youthful perpetrator of a recent great crime, it was said, "he was in the habit of reading dime novels." And when we come to the daily newspaper, which in the case of vast multitudes of both worldly and religious people supply the staple of all their reading, we must say that the view of life presented by the same is very one-sided and therefore false and distorted. The general newspaper seems to take for its guidance some such motto as this:—"whatsoever things are false, whatsoever things are dishonest, whatsoever things are unjust, whatsoever things are impure, whatsoever things are unlovely, whatsoever things are of evil report; if there be any vice, and if there be any shame, print these things." How little of the religious news, of the late great revival, of the great missionary sacrifices and successes, of plans for aggressive Gospel work does the daily newspaper bring. But the latest theft, murder, divorce and other similar crimes are trailed before the eyes of men and women, boys and girls, in all their particulars. From the very nature of the case a newspaper presents a highly distorted view of human life. And the consequences are, that many who read take a distorted view of life; yea, often become distorted themselves. How are we to defend ourselves against this bad influence of our reading? By reading something good. If Christian people must read the general newspaper, they should not do it at the expense of good and ennobling reading matter, else their thoughts will soon be the contrary to that demanded by Paul. First on the list to be read, and that which should be daily read in every Christian family, is the Bible; then follow scores of other good books and papers. Every church has its own church paper, or a number of them, and these should be read by the members. Here, too, THE MENNONITE comes in and asks for a share of patronage, and earnest efforts from church members to extend its present field of labor as well as assistance in furnishing matter for reading and reflection. While those who have charge of the management will faithfully strive to send it forth with things new and old, to direct the thoughts of its readers to that which is true, honest, just, pure and lovely. Then there are numerous other religious papers for old and young, rich and poor, learned or unlearned, some of which might be in every family beside the regular church paper, to help us have thoughts of *good report*, of *virtue*, and of *praise* for other Christian workers; that in our *being* we may possess those virtues, which we are to think.

F.

A CHINAMAN'S LOGIC.

In a sermon by Rev. T. R. Stevenson, published in the Chinese *Recorder*, the following fact is stated: A missionary in one of our Chinese cities labored long and apparently unsuccessfully. He was becoming discouraged when one day a Chinaman astonished him with the remark: "I want your God to be my God." The missionary answered, "What do you mean?" "I wish to be of the same religion as you." "Why do you?" "Because if your God is like you, he must be good." It is not in China alone, that inferences are drawn from the lives of Christian men. When the light shines, men glorify God as Christ said they would. (Matth. 5: 16.)

The mystery of the gospel, as distinguished from the law, consists in changing the order of two words: One says, "Do and Live," the other, "Live and Do."—*Thomas Adams.*

For the Mennonite.

ETHICS IN RELIGION.

BY JOSEPH S. TAYLOR.

About a year ago I wrote several articles on an *educated ministry*. In the last number I published some remarks on *æsthetics in religion*. It has occurred to me that it would give the series of papers a sort of logical completeness to conclude with some reflections on *ethics in religion*. The papers on an educated ministry might have been called *logic in religion*, and thus the ground covered imperfectly might be summed up in the title, "Logic, Aesthetics, and Ethics in Religion."

We hear a great deal in modern days about "sending the whole boy to school." Manual training, physical training, moral and religious training, are all urged upon the attention of educational authorities, on the ground that intellect is only one part of man, and if the schools develop nothing but intellect, they fall short of their duty, which is to develop childhood in its *unity and entirety*. As soon as we hear this proposition we assent to it. But when we come to talk about religion we lose our common sense. We speak as if we had one *faculty* to learn arithmetic, another *faculty* to appreciate music and pictures, and a third *faculty* for the exercise of *religion* This is exceedingly bad science as well as bad morality. The soul is a unity; and the so-called faculties are simply *functions* of this unity which we call "I." And any conception that makes the mind consist of pigeon-holes with opaque partitions between them, so that what is done in one apartment is unknown in all the others, is the sheerest nonsense. The soul acts in all cases as a unit. "I" learn, "I" hear the music, "I" love God and my neighbor; and the same "I" that does one of these does all the others.

It follows therefore that no part of the soul can be cultivated independently of the other parts; and, whether we believe it or not, the practice of religion involves all the faculties of the mind. These faculties are ordinarily classified as Intellect, Sensibilities, and Will. But we must continually remind ourselves of the fact that they are not separate and distinct powers, but co-ordinated functions of an indivisible unity. We can not know without also feeling and willing. We can not have religion without right knowing, right feeling, and right willing. The relation of the first two to religion we have already considered. We have now to consider the third.

There may be readers of the MENNONITE who are not disposed to put much stress upon logic and æsthetics in religion; but I presume all would at once assent to the proposition that *ethics* is preeminently the business of religion. Ethics is the science of the Ought; it tells me what I *ought* to do; it is the science of right and wrong. Perhaps, without reflection, the reader might imagine that the two are almost identical. "Of course religion means morality. There can be no religion without morality."

And yet this is very far from being self-evident. The history of civilization proves that the religion of savages is not connected with morality.

"Conscience" (Burton's "First Footsteps in Eastern Africa," p. 176) does not exist in Eastern Africa; and *Repentance* expresses regret for missed opportunities of moral crime. Robbery constitutes an honorable men; murder makes the hero."

"It is clear," says Lubbock ("Origin of Civilization"), "that religion, except in very advanced races, has no moral aspect or influence. The deities are almost invariably regarded as evil."

1. Thus in Peru "every vice had its own deity."

2. In Feejee one god is named "Woman-Stealer," another "The Rioter," and a third "Fresh-from-the-Slaughter."

3. It is a fact familiar to all scholars that the Greek gods were liars, tricksters, sensualists, and tyrants. And hence Socrates could see little relation between ethics and religion, and Aristotle totally separated morality from theology.

The fact of the matter is that no religion having more than *one god*, could be ethical; for there can be only *one* Right; hence where a multitude of absolute wills clash, there must needs be conflict and arbitrariness; but arbitrariness in morals is *immorality*. And the plain truth is that the religious rites of the Greeks are to-day in the catalogue of crimes!

It is only because we are trained in the Christian religion, which *is* ethical, that we take it for granted so readily that all religions are ethical.

It is the great glory of Christianity that it is in the highest sense ethical. The word ethics means a great deal more than mere morality. Morality is related to custom: the word means custom. What was regarded good morals in Shakespeare's time is not so now. Some portions of the Scripture are never read in public because of expressions which offend against current morals.

But ethics never change. Right is eternally Right. The ethics of the Christian religion are summed up in the Golden Rule. Why is it right to love your neighbor as yourself? Because it is ethical. Why is it ethical? Because a society organized on that principal would be heaven on earth; it would grow, and prosper, and endure. Why have the Ten Commandments been preserved and incorporated into Christianity? Not simply because God said, "Thou Shalt Not," but because they are great ethical laws. Take any one of them, say the one against *stealing*. It is wrong to steal because stealing is non-ethical. Why is it non-ethical? Because a society where stealing is the rule can not exist. If you want to know whether any particular act is ethical, *imagine it universal*. Ask yourself, "Suppose everybody did this, what would be the result?" If the result is order, progress, happiness, the thing is ethical; otherwise it is not.

The Beatitudes are ethical laws. "Blessed are the pure in heart, for they shall see God." There is nothing arbitrary is God's commands to men. We are to be good because that is the way to be useful and happy.

One of the arguments in favor of the Bible as the Word of God is the ethical character of its Revelation. We all believe in progress and development. The race has gradually come up to its present status. Two thousand years ago our ancestors were savages. We call ourselves civilized. We have come up by a slow but steady process of development.

What is true of our line of descent is true of the race as a whole, with the exception of the Bible. Way back at the beginning of civilization, while other religions were full of immorality, while even the Greeks, who have since taught mankind, were still savages, we find the great ethical laws which are to-day the corner-stone of civilization. I do not know any thing of Evolution that can account for the Ten Commandments. There they stand, in the dawn of civilization, *perfect*. We have found out a great many new things. But the character of God and of his government were as clearly revealed to those old Israelites three or four thousand years ago as they are to-day.

We hear a great deal about morality and spirituality, and usually the former is discounted. "Moral" men are sneered at in the pulpit; and sinners might well carry away the impression that if you have spirituality you need have no concern about morality.

The questions we ask of those who apply for church membership are more concerned about abstract articles of belief than the moral character of the applicant. It is true, of course, that the church is not for saints, but for sinners. But sinners must quit sinning when they join the church; and while they are to cultivate spirituality, they must not neglect morality.

Spirituality without morality is nothing but a dream; morality without spirituality is nothing but a machine. The Christian may be fitly compared with a locomotive. Morality alone is the machine without steam. It is beautiful, interesting, but useless. Steam alone is just as useless. But put the steam into the locomotive and something is going to happen.

So morality alone, without the motive power of *Love*, or Spirituality, is utterly useless as an instrument for saving the world. And Love alone as mere sentiment never accomplishes anything. We call it gush. But put the love of souls and of God into the heart of a *practical, ethical* man, and you have a Moody.

In short, I am in favor of *sending the whole man to church*. It will not do to provide only for his *emotional* nature, and let the rest of him starve. It is not enough to appeal only to his *intellect*, and neglect all his other powers. Nor is it any better to provide only for the exercise of his *will*, the practical side of his nature. But his whole nature is to be penetrated with his religion: intellect, sensibility, will, and whatever else there may be in man, is to be developed and then consecrated to Christ. God made the whole man, and when we are converted he doesn't want simply one little corner of the soul where piety is kept, he wants a complete surrender.

MY FATHER KNOWS.

In one of the public schools of a large city, while the school was in session, a transom window fell out with a crash. By some means the cry of "fire" was raised, and a terrible panic ensued. The scholars rushed into the street, shrieking in wild dismay. The alarm extended to the teachers, also, one of whom, a young lady, actually jumped from the window. Among hundreds of children with whom the building was crowded, was one girl, among the best in the school, who, through all the frightful scene, maintained entire composure. The color, indeed, forsook her cheeks; her lips quivered; the tears stood in her eyes; but she moved not. After order had been restored, and her companions had been brought back to their places, the question was asked her, how she came to sit so still, without apparent alarm, when everybody else was in such a fright. "My father!" said she, "is a fireman, and knows what to do in such a case, and he told me if there was an alarm of fire in the school, I must just sit still." What a beautiful illustration of faith! "My father told me so, and my father knows!"

This is the gist of the whole matter—implicit, unfaltering trust in our Heavenly Father.

FITNESS FOR THE MINISTRY.

Having quoted in a recent issue of the MENNONITE some thoughts from an eminent author on the subject of the attractions of the ministry, we would follow that now with a presentation from a different source of one of the rightful claims of the ministry on all that propose to enter it. The following is an extract from an address by Rev. James S. Riggs of Auburn, N. Y., before the recent Pennsylvania state convention of Christian Endeavor, held at Williamsport. He says:

I put forward as the first claim which the ministry has upon young men, the claim of *fitness*. Do I need to say that I mean no such understanding of the word as makes it the equivalent of moral worthiness? John the Baptist, that stern, highminded prophet of repentance, disclaimed his fitness to take even the sandals from his Master's feet. Paul, whose thought has moulded the thinking of centuries and whose life was a magnificent piece of heroism, could say, "Who is sufficient for these things?" That is all that need be cited. What they felt every genuine man must feel with them. And yet it certainly were not meet to take all emphasis from the moral side. At the expense therefore of seeming presumption, let me draw in outline those qualities which seem to me inseparable from the right conception of a minister of Jesus Christ. With you, I would look again at an ideal which, alas! we all fail in reaching as we would. What marks, then, may help us toward determining "fitness" for this serious work?

1. I answer to this question, first, Moral Earnestness. And by that I mean that appreciation of the meaning of life which puts emphasis upon those elements in it which are really worthy and permanent. Never for a moment the synonym of gloominess or austerity, it is that quality in a man which causes him to stand for that which is right and true and high-minded. It looks beneath the surface of things; it feels the power of those undercurrents of thought and influence which are ceaselessly moving. It makes much of conscience, and finds an uncongenial atmosphere amid associations of low and flippant tone. And lest while I say this your thought hastens by me to extremes which I do not intend, let me add, that as thus conceived such earnestness gets out of its very truth-loving spirit that understanding of genuine pleasure and real happiness which makes the so called pleasures of life poor and meagre indeed. We have had too much confounding of moral seriousness with a kind of Pharisaical stoicism that is as forbidding as it is false. It is said, and generally a whine or a sigh gets into the utterance, that our Master never smiled. I don't believe it. True "he was a man of sorrow and acquainted with grief," the weight of the world's transgression was upon his heart, but so, too, was he conscious of victory; and I know how he loved the children, and how he watched the flowers of the field and the happy birds; how he enjoyed the friendship of the home in Bethany. They must have seen in his face a glad pleasure that drew them to him, and gave them all some new sense of the blessedness of life. And as I look at the work which he passed over to us to carry on for him, it cannot be that any such crippled earnestness as is pessimistic in tone, or angular and doleful in expression, can ever successfully accomplish it. Neither, on the other hand, can it be brought forward by him who comes to it without some realization of the earnest realities that are the very substance of it.

2. Again, among the qualities belonging to a right conception of the ministry of Jesus Christ, I would put second, Intellectual Readiness. At once I wish to differentiate that from culture on one side and from spiritual power on the other. I wish to call attention to the ability to be cultured rather than culture itself, and to mark the relation of this to spiritual power. It is a common notion in the church, and perhaps you know it, that a minister is called to a community to convert the souls of that community, and it is interesting to see the practical outworking of that idea, in great part traceable to the commercial spirit of the day. The minister is paid so much for spiritual work; he is in virtue put at the head of the business. Let him manage it. We will estimate his success by figures or pewrentals or something that is amenable to the laws of arithmetic. While we attend to other things, let him see to it that the unconverted are brought into the church. And thus a resposibility is quietly rolled off that no man can or ought to carry. It is no more my business to try and bring men to Christ than it is yours. That is not the distinctive work of the ministry; it belongs to every individual Christian. According to Christ's own words, you are light-centres; you can not be Christians without being missionaries—enough so, at least, to seek for the salvation of those whom you can influence. If that be true, then in the light of the supreme business of the pulpit, I can see the need of intellectual readiness. That supreme business is "preaching." It involves not only the perception of truth, but the setting it forth in such forms as become its dignity and carry its power. To gain this we set up schools and demand years of preparation that the blade may be sharper which is to cleave the hydra-headed evils of unbelief and darkness, that the hand may be skilled which holds the shafts of truth. It is folly to confound spiritual efficiency with intellectual force. Paul may plant and Apollos water; only God can give the increase. No one for one moment questions that; but there is good reason outside of that why Providence did not take plain, prosaic Philip and send him to the Greeks. And so, I am here to make no indiscrimmate call for men to this high work. There is no room in it for consecrated dullness. We need more men the swing of whose mental force shall bring consternation to the forces of destruction. * * * Long since the secretaries of our board of foreign missions found out that mere goodness could not make the whole furnishing of a missionary, efficient as that virtue is. It has been said that there never was a better time to preach than now, if we have the right kind of preaching. Both judgments imply that indispensable quality of which we are now speaking.

3. One other quality to the conception I am trying to outline: Third, Quick Sympathy. If above the truth itself which our Master gave us, one thing is discernible, it is the heart that throbbed all through it. *He* wasted no time in speculation. He had no room for mere theorizing. Forgiveness, rest, peace, heaven, are some of the words that were oftenest on his lips; all of them heart-words, never once understood until the heart interprets them. There he stood in Galilee with peasants, and publicans, and prodigals, and fallen women in his audience, all listening eagerly to his heart-born words; and what petty business the picture makes of all those attempts at so-called intellectual preaching, which after a heartless fashion, wastes time in bolstering up truth, or with no sense of the solemn privilege dallies with high-sounding phrases and leaves untouched the lives that have come for spiritual help. The pulpit is not the place for men whose love of the intellect cuts them off from sympathy with men. Nay, it should be unceasingly responsive to the heart yearnings, that, born of disappointment, sorrow, loss, trial, are waiting to hear what the Master, through a living sympathy can say to them.

THAT "PERFECT WILL OF GOD."

To Christians who lived in constant jeopardy of their lives, the injunction to present their bodies a living sacrifice to God must have had a thrilling import. We are not now called upon to lay down our lives for Christ, as some of those Roman Christians were. If we were, I hope we should be willing to do it. Some one has said that we are ready to write for the truth, to fight for it, to die for it—anything but *live* for it. Is this true? Christ now needs those who will lead lives unspotted from the world as much as he once needed those who would lay down life at his call. Shall we fail him?

"The perfect will of God" meant to many a Roman Christian loss of property and friends, to some bonds and imprisonment, to some death itself.

To Christians living in the proud capital of the world among those whose only object in life seemed to be enjoyment, and who were engaged in all the lascivious rites of heathen worship, the command to "be not conformed to the world" must have had a momentous meaning. Does it mean less to us?

M. S. NELSON,
in American Messenger.

A SECOND THOUGHT.

Look over your morning paper and you receive the impression that the world is filled with crime and disaster. You lay it aside with a feeling almost of despair. But you were abroad all day yesterday, threading miles of streets and mingling with thousands of people, and you saw no crime committed. You did see, however, enough of duty done, of kindly helpfulness, of cheerful self-sacrifice in time, convenience and service, to have filled a dozen newspapers with the recital of them. Here are columns of the papers filled for weeks with the doings of one woman who is said to have poisoned her husband. Well, you know of some wife whose daily self-sacrifice for a helpless husband would furnish materials of noble heroism for a volume; but such devotion is so common as to pass without comment. Wifely devotion is not "news," while wifely infidelity is news, and there is a deep, hopeful, reassuring meaning in it. It would be a bad world if it had to be raked all over every day to find good deeds sufficient to fill a newspaper.—*Christian Standard.*

No life is so safe as to avoid all slips and defections; but the really good one has a quick and certain power of recuperation.—*United Presbyterian.*

Faith and works are as necessary to our spiritual life as Christians, as soul and body are to our life as men; for faith is the soul of religion, and works, the body.—*Colton.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY. ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, FEBRUARY, 1892.

In one of our exchanges we find what it denominates a statistical report of THE MENNONITES. In this it speaks of "the twelve MENNONITE bodies in the United Sates," as containing 550 organizations, 406 churches, with a seating capacity of 129,340, and of 41,541 communicant members. Under the same heading "Mennonite" said paper classes The Conservative Dunkards, the Progressive Dunkards (Brethern), the African M. Church, the Church of God (Weinbrennarians), the Harmony Society and the Shakers. The whole shows how little some would be statisticians know of the different church organizations existing.

This is an excellent time for our friends to assist us in increasing the circulation of THE MENNONITE. Cannot some of our young readers, go out now and then and get a few subscribers. Send for a pack of sample copies, show them to your friends and neighbors telling them, what a feast of good things we have in each number. Call their attention to the different departments of work. Some will like to read of the mission work among the Indians. Others will feel interested in Sunday school matter. Still others, and we hope all, are interested in *Our Young People.* Searching out the Bible questions and enigmas will invaribly interest the young. We have just now received a letter from a young friend which runs thus; "We have again been at the questions and enigmas, and have succeeded in finding the answers. I think these were quite easy and will look for some more like them. I like THE MENNONITE real well, better now than before." Thanks for such words of commendation, which we receive from all sides.

One of the questions incidentally brought up at the Philadelphia ministerial conference, was that of the necessity of more definite, more systematic, and more extensive work in the line of church extension, both within and outside the present limits of the Eastern conference. We have a number of places in our very midst where there is a pressing call for regular services in order to hold our own, and from all around there comes to our ministers the Macedonian call for the Gospel. To undertake and carry on this work we need not so much funds as men. There is money in the treasury to start with and we believe our congregations stand ready to support the work by contributions. But we must have men to send. Our Home Mission committee can not go themselves, they have their hands full of work at home. There is room and a definite need for more laborers in this part of the Lord's vineyard. Young men, mark this. Is not the knowledge of this fact perhaps just what some have been wanting to help them decide to prepare for the ministry rather than for the counting room or some other work? Apropos to this is the following sentence from a letter just received from a brother who is acquainted with our general church work better than perhaps any one else; "I wish," writes the brother, "we had five or ten young men of his type [referring to a young brother just about to enter upon the work of the ministry]. I am quite sure we could make good and ready use of them." God never does things by halves. When he calls a man to His work He at the same time prepares the field for him to labor in. And now if he opens before us opportunities to labor in the extension of His kingdom, we believe He will also let us find the men necessary for the work.

The city of Toronto, Canada, must be a veritable paradise for Christian people on the Sabbath. A delegate to the National Education Association held in that city, says: "Nothing impresses one more in Toronto than the almost universal regard shown for the sanctity of the Sabbath. No street cars are run, the cabstands are deserted, all drinking places are closed, and no Sunday paper seems to be issued." Just to think of it! No rattle of wheels and horse shoes to distract the attention of the worshippers in their sanctuaries; no jingling of glasses and sounds of revelling and drunken rows across the street; and, to crown it all, no Sunday newspaper. Think what that means. No armfuls of paper ranging from eight to twenty four pages of flashy, trashy reading and advertisements to be taken into the homes of thousands, preoccupying the mind and barring the way to all nobler and purer and more elevating reading, even crowding out almost completely the Word of God on His own holy day; no bragging statements all through the Saturdays edition of the extent to which the publishers succeeding in circulating their filthy sheets the Sunday before in defiance of the laws of God and of a Christian government, and no insulting invitations to the Christian reader to patronize them in their nefarious business; no Sabbath-school teachers and superintendents coming late to their posts of duty and in a frame of mind wholly unfit for their holy work, all caused by the seductive Sunday morning visitor. All these Sabbath disturbances, done away with, who can doubt that in the wake of a faithful observance of the Lord's day there would follow according to the promise attached to the fourth commandment, numberless mercies from the Lord unto them that love him and keep his commandments. Oh for more of Toronto Sabbath observance in *our* cities and throughout our country.

CHURCH NEWS.

Bro. N. B. Grubb spent the last two weeks of January visiting the congregations of Bro. Jacob Krehbiel at Clarence Centre, N. Y. and in Canada, conducting a series of special services there.

Bro. Henry P. Krehbiel, son of Rev. Chr. Krehbiel, of Halstead, Kansas, has given up his business and decided to prepare himself for the ministry. He is now, we are indirectly informed, at Oberlin, Ohio, taking a course of study in that well-known institution.

Our people at Souderton, this state, where regular preaching services have been held by the Brethren A. B. Shelly and N. B. Grubb for several years past, are now taking steps looking to the organization of a congregation.

Bro. Bær has returned from a visit to the churches at Trenton and Wadsworth, Ohio. At the former place he was assisted in services by Bro. Henry Krehbiel of Summerfield, Ill., who is taking a course of study preparatory for the ministry in a school at St. Louis. At Wadsworth, Bro. Hager of Bluffton, Ohio, but now attending Moody's training school at Chicago, joined in conducting special services. Bro. Hager will remain at Wadsworth for several weeks.

MINISTERIAL CONFERENCE.

The following is a report of the Ministerial Conference, held in the First Mennonite Church, Philadelphia, January 4th and 5th, 1892.

A Gospel service on Monday evening served as introductory to the Conference. The topic for the evening, taken from Exodus 8: 1, the last clause, was "service" and it was discussed as follows: 1. Characteristic, of God's service, by A. S. Shelly. 2. Characteristics of God's servants, by A. M. Fretz. 3. Strength for service, by N. B. Grubb, substituting for J. B. Bær, who could not be present. 4. Glory of service, by W. S. Gottshall.

The Conference proper opened Tuesday morning with devotional exercises led by A. S. Shelly, singing from Gospel Hymns, reading Gal 3, and prayer. N. B. Grubb then took the chair and W. S. Gottshall was chosen secretary. The topic for the forenoon was "The Gospel Ministry." J. S. Moyer discussing the "call," said: Although serving man, the Gospel ministry is the work of God. A call from the congregation must then be regarded as a call to give yourself to the service of God. There is an inner and an outer call. The inner call is by the spirit. It may be so loud that the person may have no rest until he has complied with the call. If he is willing to follow, God will give him a field of labor by the outer call of a congregation. Exceptional cases to the general rule of the outer call, the cases of evangelists. Not all that love God are called to preach, but none are called who do not love him. Some may receive a human call without having received God's inner call. Thus a congregation may call one who they think will preach according the the itching of their ears. No defects are an excuse, as in the case of Moses for example. If a man is obedient, God will make him competent. Success depends not on the amount of knowledge. If not always able to rend rocks, he can gather up the chips. A call may be imaginary also. One may expect popularity or easy living, or being perhaps lazy, he may expect to be roused up to life and energy. Such can not wait for the inner call. Wait with John in the wilderness and with Christ at the carpenters bench.

A. B. Shelly spoke on "The Preparation." Natural talents are required, 2 Tim. 2: 2. They that are called are blessed with the necessary talents and need but to develop them to accomplish the work. Preparation is necessary in everything we do. The farmer is no good farmer unless first instructed and educated in farming, otherwise we do not expect success. So also with the lawyer and physician and every other business. God calls, but man has to do the work and prepare himself for it. In the present time this is more necessary than it was years ago, as people generally are educated to a higher standard. The preacher should stand as high as any of his members, and should be especially prepared to fight opposers to christianity, who are skillfully educated.

The preparation is two-fold.—General and Special.—General preparation consists in being able to converse with people on any subject. A knowledge of natural things as Christ had when he spoke in parables; so should we be able to illustrate sermons with natural things. The gift of thinking and reasoning should be cultivated. Some have this as a natural talent, others must cultivate it.—Special preparation is to have a knowledge of God's word. This is most essential, not only to be familiar with the letter, but a discerner of truth. To do this one must have a knowledge of Bible History and of the History of the Bible. He should have a knowledge of Church History both present and past, and a knowledge of manners and customs of ancient nations. Again, he should learn to express himself clearly and distinctly, so that he can preach to be understood, and to interest others. To this end he must know the language he is to use. Finally the most important special preparation is to be consecrated to the Lord and to his special service, otherwise no success and no blessing.

How to encourage and assist needy young men in preparation was discussed by A. M. Fretz.—Our Church has had the sad experience of losing able young men who felt a call to the ministry and left for other fields for lack of encouragement and probably assistance at home. We need open doors where we can give work to young men. We should widen our borders by means of mission work, where our Church has as yet no congregations but perhaps only isolated members. In the Church they should be put to work in the Sunday-school, in the Young People's Society and even in assisting the pastor in the regular services if he sees proper. They should receive their education within our own Church. For this provisions are being made in Bethel College. Our Sunday-school Convention started a fund and Conference accepted it and now it should be kept growing. Our congregations should be requested to contribute until it has reached a sufficient amount to buy scholarships in Bethel College.

Bro. Bær not being present his subject was not discussed. Quite a number of referred questions were handed in and a lively discussion followed. A. S. Shelly closed with prayer.

The afternoon session opened with prayer by J. S. Moyer. The unanswered referred questions were first taken up. W. S. Gottshall then read a paper on "Preaching, Homiletical or Exegetical, which is preferable."—Homiletical preaching is universally acknowledged as being the most practical and theoretical. Exegetical preaching was the original way of preaching for the first twelve centuries of the Christian era. A sermon can hardly be exclusively Homiletical or Exegetical, but it should be and practically is both. Every announcement of a text should be followed by an explanation, unless we study a sermon before we have a text and then find a text to suit the theme. Under Homiletics even we have what is called an explanatory sermon, but to avoid monotony we should also have Argumentative, Illustrative and Persuasive sermons. Mere verbal explanation does not answer the design of preaching. No definite rule can be made as we learn how to preach by preaching.

Bro. A. H. Gottshall being also absent the subject of Home Mission was treated in a general discussion.

Resolved that Bro. A. B. Shelly be requested to secure a course of study similar to that prescribed by several other denominations for private study of young men in preparation for the ministry, and to present it to the next ministerial conference for consideration.

Resolved to hold our next Ministerial Conference at West Swamp, Monday previous to the Eastern District Conference, and that A. B. Shelly compose the programme. Closed with prayer by A. M. Fretz. N. B. GRUBB, *Pres.* W. S. GOTTSHALL, *Sec.*

OBITUARY.

From a private letter by Emanuel Suter, of Harrisonburg, Va., we gather the following facts concerning the late C. W. Burkholder and his sudden death mentioned in our last:

On the morning of the 10th of December, Bro. Burkholder and his hired man went out with the team for some cornfodder. The horses were spirited and at about 10 o'clock, as he came driving with a load of fodder down through his orchard which lies on a steep hillside, they became unmanageble. He was on the load driving and as the horses ran under an apple tree he was struck by the limbs of the tree and thrown to the ground. He was picked up unconscious with severe wounds in his forehead and shoulder. He never spoke again. Death came in a few hours and placed a period to his earthly career. He had made two appointments to preach which he will not fill, one for Christmas day and the other for Sunday following in a church near Cherry Creek, this county.

The funeral took place on Saturday the 12th from Weaver's church, where Bro. Daniel S. Heatwole preached from the text John 11:28 last clause,—"The Master is come and calleth for thee." An unusually large attendance testified to the high esteem in which our brother was held by all that knew him. He was a kind, affectionate husband, father, and brother in the church. His preaching was logical, instructive, fervent, and persuasive. It seems a pity that such talent should be cut so short in its use, but God directs all things in His wisdom and love, and what He does is good.

PHILADELPHIA.—Another season of festive days has come and gone. What is left us is the sweet reminiscence of the blessed time and it is with grateful hearts to God that we acknowledge His mercy in that we also were privileged to enjoy the blessings of another Christmas. Gladly do we avail ourselves of the opportunity offered in the columns of the MENNONITE, to tell our brethren of the blessed time we have had in our Sunday-school and congregation during the holidays and thus far in the new year.—On Christmas afternoon at 3 o'clock we assembled in the church to celebrate the festive occasion with our little folks of the Sunday-school, viz. the infant class. This is the first time in the history of this school that a special time was set apart for the little ones to have their festival; but we feel safe in saying that it was to the satisfaction of all present. At the appointed time there were assembled no less the ninety-three members of the class. They had their own programme, and the exercises were rendered exclusively by members of the class. Afterwards presents in the shape of candy and oranges were distributed and the happy gathering adjourned. It was on this occasion that the writer was impressed as never before with the command given by Christ to Peter as recorded in John 21: 15.—In the evenig the main school was called together to celebrate the birth of the Saviour. A large audience was present to listen to the exercises consisting of responsive readings and recitations interspersed with singing. After the distribution of gifts, we returned to our respective homes a happy people rejoicing over the fact of having once again heard the old, old story, which must bring joy to every believing heart. However, our joys were mingled with sorrow over the fact that so many of our people could not meet with us in the Lord's house on these occasions on account of sickness and death; but in this sorrow the prayer of Christ was our consolation, "Thy will be done."—On January 3rd a series of Gospel meetings for the following week were begun; also a ministerial conference was held during January 4th and 5th, which proved a blessing not only to the minister but to all who attended. On Tuesday evening A. B. Shelly and J.S.Moyer conducted german services. The leading thought was, A personal Christ, personally accepted, necessary for a personal salvation. Dear reader, have you found Christ as such? If not, *why* not?—Owing to sickness of the pastor, there were no services on Thursday evening but instead a prayer meeting.—On Friday evening the appointed time for a preparatory service to the Lord's Supper, the Rev. Mr. Fluck of the Moravian church, Riverside, N. J., filled the pulpit, and presented in simple language the duties of the Christian to God, to his fellow Christian, and to the non-Christian people. That we all might learn this more and more!—On Sunday, the Lord's Supper was celebrated of which a goodly number partook. May the Lord's divine blessing rest upon all these meetings, and may His spirit accompany and fill the brethren who encouraged the work during these few weeks.

GENERAL CHURCH NEWS.

In the M. E. Church a vote was taken on the question whether women should be admitted as delegates to their General Conference. With a clerical vote of 10,756 there was a majority of 486 in favor of the measure.

The number of Jews in the Holy Land is gradually on the increase. Three new colonies were lately formed in Jerusalem. Hundreds of new buildings are being erected for them. Fifty years ago there were only 8000 Jews in Palestine. Now there are 100,000, of which 40,000 live in Jerusalem.

At a Mennonite Sunday-school convention held at Chnrchtown, Cumberland county, Pa., of which we read an account in the *Herald of Truth*, the following questions were discussed:

1. How can we most effectnally impress upon the hearts of the young the truth, that the Bible is the best of books?

2. How can we create an interest for the study of the Bible?

3. Should the teacher in teaching restrict himself to the questions printed in the lesson helps, or should he make use of other questions besides these?

4. Are we not in danger of teaching that a moral life is all that the Bible requires?

5. Why is it more easy for children who attend the Sunday-school to accept the grace of God than for those who do not attend?

MISSION DEPARTMENT.

FROM OUR MISSIONFIELD.

WASHITA MISSION, I. T., Dec. 25, 1891.

Dear Brother Fretz!

I must break silence once again, for it is quite a long while since I sent in my last communication for the "MENNONITE."

We have just passed, the "holy night," which reminds us of the great gift of love that we have received from our heavenly father. Realizing our childhood of God through Jesus Christ, we too would exclaim like the apostle, "Behold, what manner of love the father has bestowed upon us, that we should be called the sons of God!" 1 John 3, 1. And then it leads us to worship our dear Savior. In these days again we apprehend the great difference between the true Christian and the gentile. The former knows what Jesus is for him and appreciates his coming into this world, while the latter is in ignorance and without true happiness, although he seeks for it unknowingly. By the Messiah dances which occur from time to time here and there among our Indians, they, too, say that they long for salvation. We are thankful to God for the priveledge, that we may point them to the Redeemer in whom only salvation can be found. We were glad to do this again on Christmas Eve.

We had put up a tent in front of our small school room and prepared a little Christmas tree. After about 60 of the Indians in our vicinity had come in, we sang and prayed with them. I read to them from 1 John 4 and based a short address on the 9th verse. As there was not a young man present, who understands the English well, the interpretation was rather imperfect. Our friend, Big Nose, also held a short address urging his people to appreciate our fathers gift and love Him for He loves us.

Before the close we distributed some apples, crackers, peanuts and candies among our guests. Then with joyful expressions in their faces they went home.

Our prayer is that the true joy which is given through the Holy Ghost would soon fill their hearts. May the Lord grant it. All mission workers here enjoy good health. In conclusion I would ask you to remember us and our poor people in your prayers.

Your brother in Christ,
J. J. KLIEWER.

WOMAN'S WORK IN MISSIONS.

Dr. Arthur Mitchell, of New York, says of the rise and progress of woman's work for woman: "Great was the surprise of the entire Presbyterian church when the first year the women sent to the Board $27,000, their greater surprise when the next year it was $67,000, the third year, $87,000, the fourth year, $96,000, increasing the amount each year of the fifteen, except in one instance, until it has reached $250,000." Dr. Mitchell tells of a good old doctor of divinity who, being on a committee on missions in the General Assembly, told in the report of what the women had done, gracefully and kindly giving them all due credit, but adding in humorous fashion, "you know the women are *good collectors.*" "Can it be possible," thought Dr. Mitchell who sat there listening, "that the good doctor does not know more of the sources from whence these women have their strength?" They have three never-failing fountains from which they draw. The first, Organization. The work has been done systematically, until nearly all our churches have Woman's Foreign Missionary Societies, and even the children have their mission bands. Second, Information. They are far in advance of the men's Board in the number and character of their publications. They have, among other things, given to the world one of the best books on missions ever written, the "Historical Sketches of Missions." Influenced by *Woman's Work* the Board improved the *Foreign Missionary*, until it seemed to have taken on a new life. Third, is the sympathy existing between the women at home, who are interested in missions, and the missionaries in the field.

Dr. Smith, of Baltimore, says that he has closely observed, from its beginning, this work of woman for woman, and at the close of fifteen years of trial and triumph, rejoiced to say that woman had found her true sphere in work for the Master, which leads her to the foot of the cross. The cross has always had a strange attraction for woman. Yea, even that plain wooden cross on Calvary drew all the Marys around it. This society has proved its right to a new name, Esther, the morning star, which shines brightly just before the dawning, and ushers in the glorious sun of righteousness.—*Missionary Review.*

MISSION NOTES.

Bro. P. Monttet writes in a private correspondence from Cantonment, dated January 9th: "Our school is almost filled. We have 65 pupils and some more promised. Every thing goes along pretty well. The brethren Lehman and Auernheimer are not here yet." Brother J. S. Krehbiel, son of Rev. C. Krehbiel, Halstead, Kansas, who has lately been appointed superintendent of our station at Darlington, has arrived with his wife at Darlington, January 5th, after having attended the week before a Convention of Indian Workers at Arkansas City. Brother K. writes under January 14th. "We thank the Lord who has led us thus far, and beseech Him to further guide us and prepare us to His service, etc."

The sixth annual report of the Moravian Mission at Bethel, Alaska, shows a year of quiet, faithful work. Religious services have been better attended and there has been better observance of the Lord's day. There has also been an effort to improve the tone of family life by instructing husbands and wifes as to their relations to each other, and by helping them to provide more comfortable homes.

A Beggar met a beautiful being with her hands outstretched with treasures, but she swiftly went past him while he stupidly gazed. She seemed as if she had something to give him, but she vanished before he aroused himself to accept what she offered. He asked some one on the way if he had met her. "Yes," was the answer, "Her name is Opportunity, but she passes swiftly and never returns."

The nineteenth is the greatest missionary century since the apostolic era. But not all Gospel work has been done, nor are the churches every where putting forth their best efforts. Still the cry is, the harvest is great and the laborers are few.

The number of Moravian mission stations is one ondred and thirteen, with twenty-one outstations.

SUNDAY SCHOOL.

POINTS ON THE LESSONS.

Lesson 6.—February 7th.

The Gracious Call.—Isa. 55: 1—13.

In the first lessons of the quarter we had an opportunity to learn of the sins of the people of Israel; in the lesson of last Sunday we had presented to us God's method whereby freedom might be obtained from the guilt of sin. This lesson is then appropriately an invitation to seek the offered salvation. We should study this lesson as a special invitation to each one. The blessings of salvation are to be "bought," earnestly sought and other things sacrificed for it. "Without money and without price;" received as the free gift of God through Christ. Repentance causes sorrow, but it leads to joy and peace. There is a limit to God's mercy, by resisting the call, we may put ourselves beyond its reach, until our hearts lose all desire for a better life.

Lesson 7.—February 14th.

The New Covenant.—Jer. 31: 27—37.

God seperates and punishes his people for their sins; but He will again, upon their repentance restore and reunite them. Sin broke the first covenant, the love of God, and the obedience of man will again restore the same. God's law is put and written in our hearts, through the Holy Spirit. When God's law is in the heart, then it is no more, "you must," and "you must not;" but all will know the Lord, follow and obey Him as a natural result of our union with Him. Before God's love and faithfulness will fail, the ordinances of the universe will fail His power.

Lesson 8.—February 21th.

Jehoiakim's Wickedness.—Jer. 36: 16—31.

The Lord always gives his people warning before danger. Those who put their trust in him and heed his warnings need not fall into danger. The wicked, like Jehoiakim, if they can not be led to repentance, will be hardened, and reject God's warnings. Humility, submission to his will and obedience to his commands are some of the lessons the Lord wants us to learn. At first he teaches in a gentle manner, but if we refuse to learn them, he impresses them again and again in more emphatic forms. If men finally will not repent, just judgments will fall, that others may take warning. Let us not despise God's word whether spoken through man or the Holy Spirit.

Lesson 9.—February 28th.

Jeremiah Persecuted.—Jer. 37: 11—21.

Because Jeremiah bore witness of the truth to his wicked country-men he was falsely accused and imprisoned. But though severely persecuted, when brought before the king from whom he might crave a favor he still kept to the truth and the testimony of the Lord. Hatred and prejudice make men ready to entertain unfounded suspicion against their best friends, and to construe as crimes their bounden duties and most innocent acts. But the Lord will not forsake his true servants. Trouble may touch them but will not overcome them. Like Paul they can say: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair, persecuted, but not forsaken; cast down, but not destroyed." Men are slow to believe that which they do not want to believe.

THE DULL TEACHER.

We all have our imperfections; but we should strive more and more for perfectness. Nowhere else is this striving more needed than in the Sabbath school teacher. It is well that we sometimes make a note of these imperfections, consider them, and learn to get rid of them. One of these imperfections, and one which most of us may be more or less perfect in, is dullness in teaching. The lesson may sometimes seem a dull passage, but if we once wake up right to it ourselves we perceive that the lesson inherits its dullness from the study and teaching of the same. We certainly have no dull subject when we teach the way unto life. The word of God is not intended to encourage dullness, when it calls to the dull and sleepy to awake and come to a newness of life.

Here is a teacher who is dull to perfection. Of course he does not know it, but his scholars do, and they suffer. To every well-meant effort to teach them they respond with the tribute of a half-suppressed yawn. The longer he talks the less they listen, and they breathe a sigh of relief when the musical bell taps the signal for the lesson to close.

How came this unfortunate teacher to learn the art of dullness?

Perhaps he never learned it, but dullness came to him as a native gift. His soul was slow and sluggish even from his birth, and it has never hastened its pace. His very baby-cry was dull, and his fond mother failed to correct him. Now it is too late. He is himself, and will remain so to the end of life.

He might however improve if he could get out of the old rut and dash a little into some new paths. A variation even in dullness, has some charms. But year in and year out he walks in the same beaten path, which may be this—to ask every question in the lesson helps, to have every scholar hunt up every scripture reference, and then to enlighten them by reading several pages of a commentary, which is "popular," indeed to him. To him the time is too short to do justice to the lesson, while the scholars think it is long enough.

A teacher dull by nature can be a little less dull if he will. Let him read his commentary at home, but not in the class. Let him write out an original question or two to ask the class. Let him try to arouse some bright scholar to ask a question, and if he cannot answer it tell some member of the class to find an answer by next Sunday. Let him ask in teachers meeting, which by the way is a great stimulant against dullness, how other teachers keep their classes attentive, and try their methods.

We live in an age when people in order to accomplish anything in any walk of life must be wide-awake, and he who cannot command the attention of his class will soon find it melting into thin air, and his voice will in vain go wandering around to find a hearer.

Scholars in the primary class are in their impressive nature; now is the time to impress on their minds the goodness of God and the love of Christ, so that as the child grows he can grapple understandingly with the higher subjects and trials of a religious life.

Lead the children to know the Scripture-truths, by giving a practical example that you know them yourself; to come to Jesus, by following him yourself; to rejoice in a living faith, by rejoicing in it yourself. FRETZ.

THE YOUNG PEOPLE.

WHAT THINK YE OF CHRIST?

What think ye of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest,
'Unless you think rightly of Him.
As Jesus appears in your view,
As he is beloved or not,
So God is disposed to you,
And mercy or wrath are your lot.

Some take him a creature to be,
A man or an angel at most;
Sure these have not feelings like me,
Not known themselves wretched and lost.
So guilty, so helpless am I,
I durst not confide in his blood,
Nor on his protection rely,
Unless I were sure he was God.

Some call him a Savior in word,
But mix their own works with his plan;
And hope he his help will afford,
When they have done all that they can;
If doings prove rather too light
A little they own, they may fail,
They purpose to make up full weight
By casting his name in the scale.

Some style him the pearl of great price,
And say he's the fountain of joys;
Yet feed upon folly and vice,
And cleave to the world and its toys;
Like Judas, the Saviour they kiss,
And while they salute him betray;
Ah! what will profession like this
Avail in his terrible day?

If asked what of Jesus I think [poor,
Though still my best thoughts are but
I say, he's my meat and my drink,
My life, and my strength, and my store,
My shepherd, my husband, my friend,
My Saviour from sin and from thrall,
My hope from beginning to end,
My portion, my Lord, and my all.

This famous hymn was written by the Rev. John Newton of Olney, Bucks, England.

Strong efforts are made by the church and religious societies to induce the commissioners in charge of Columbian Exposition to have their doors closed on Sunday. All Christians should feel interested in the matter, and by voice, petition and prayers, endeavor to carry their object. The Y. P. S. C. E. is especially zealous in its efforts. The following paragraph we clip from the Golden Rule which in a few words shows the feeling in the matter; we heartily say, *amen:*

A vermont pastor says, "Suppose we together study the Sabbath question in the Bible primarily, and secondarily in all other obtainable helps that can be found in '92." A capital thought, especially in view of the fact that the Sabbath question is to be the burning question of the religious world during 1892 and '93, or at least until the opening of the Columbian Exposition is settled and settled aright.

Thirty evangelical denominations are represented in the Y. P. S. C. E. The Presbyterians still have a good place, well in the van, with not less than four thousand five hundred societies. The Congregationalists are second, the Baptists third, the Methodists fourth, and the Christians fifth. There were on record January 1st 18,500 societies with a membership in round numbers of 1,100,000.

No man is a sinner because he lies, and steals, and breaks the Sabbath; but because he is rejecting Jesus Christ.

CORRESPONDENCE FROM DEEP RUN, Y. P. C. SOCIETY.

Brother Fretz has again made a plea for correspondence. I too think with him, it would add greatly to the interest and benefit of the YOUNG PEOPLE department in the Mennonite if we had more correspondence from young peoples' societiesembracing reports of meetings, suggestion for work, and short articles on different subjects from workers; so here is at least one letter for the editor to report in February issue:—

Our Young Peoples' Society now numbers some thirty odd members, all show an interest in, and a willingness to; work for the Master. Our last meeting held on the evening of January 3, was well attended, notwithstanding that the weather was not what could be desired, and that the La Grippe had a good grip on many of our families. The subject for the evening was *God's Kingdom.* The petition in the Lord's prayer, "Thy kingdom come," was taken as the topic. After a brief consideration of the subject with a number of Bible references bearing on it, interspersed with singing and remarks, we had an interesting and instructive essay on *Religion* by Joseph M. Meyers, a select reading by Lottie Shaddinger, the roll call and a season of prayer. The roll call is an interesting feature of our meetings. Our next meeting will be held on Sunday morning, January 17, when we will have a Bible reading on the Foolishness of Intemperance. The literary work of our society is also an important work; we have a number of religious papers, which are read and re-read with interest, and have made a fair start in obtaining a select library. Let us hear from others. *Correspondent.*

WEST SWAMP.—The work of the Young People's Christian Society in our church is progressing with unabated interest. The fortnightly meetings are well attended both by the members of the society and others, and all appear to take a lively interest in the exercises of the meetings. On Sunday evening, January 10th, one of the most interesting and instructive Bible reading yet had since the organization of the society, was held. The subject was "Consecration," and all had to feel how we should be more fully—yea wholly consecrated to the service ot Christ. At a business meeting held some time ago the following were elected officers for the ensuing six months: S. M. Rosenberger, Pres.; Menno Sell, Vice Pres.; Emma Rosenberger, Sec.; Lizzie Michael, Treas.

Bible Class Committee: F. R. Rosenberger, J. Howard Weinberger, Menno Sell.

Social Committee: John Roth, Emma Sell, Ida Shelly.

Lookout Committee: Menno Sell, Lizzie Shelly, Laura Shelly.

Mission Committee: S. M. Sosenberger, Ida Shelly, Emma Musselman. A.

We are glad to report a few letters this month. How many more may we count for March.

That boy, just too old for Sunday-school, but not too young for loafing round the hotel steps or the village store—what shall we do for him? These were the answers given at the Vermont, C. E. convention: "Send a Christian boy of his own age after him." "Let him know that you think he is somebody." "Invite him to your meetings." "Go for him till you get him." "Have good music." "Hand him a book." Love him in spite of his faults." "Shake hands with him." "Smile at him as if you meant it." "Give him something to do." "Recognize him when you meet him on the street the next day." Good answers every one of them. *Golden Rule.*

QUESTION CORNER.

No. 14.

6. Who were Hananiah, Mishael and Azariah?

7. From whose body were aprons and handkerchiefs taken to cure the sick; and when and where?

8. Who was to interpret a dream which the dreamer himself could not remember?

9. Of what apostle's work and where, was it said, "So mightily grew the word of God and prevailed?"

10. Which are the "seven churches which are in Asia," to whom John wrote?

11. Where do we find the promise "Before they call, I will answer; and while they are yet speaking I will hear?"

Answers to Questions in December Number.

73. To Egypt; about 3 months.
74. David, 2 Sam. 23: 3.
75. 2 Peter, 2: 4.
76. Luke 13: 2–5, and John 9: 1–3.
77. Romans 14: 10; 2 Cor. 5: 10.

ANSWER TO ENIGMA NO. 12.

1. Jonathan, 2 Sam. 1: 16.
2. Anna, Luke 2: 37.
3. Eli, 1 Sam. 4: 18.
4. Lemuel, Prov. 31: 1–9.
   Finals, nail in the hand of initials Jael, Judges 5: 24–27.

Answers received from Mrs. Olivia Moyer, Mr. J. D. Moyer, Emma Krehbiel, Clara Krehbiel, and Hattie Eberhard.

MARRIAGES.

WARD—MEYER.—On Dec. 23d, 1891, in Philadelphia, at the residence of the bride's mother, in the presence of a large number of invited guests, by N. B. Grubb, Mr. John Ward to Miss Sarah Meyer, all of Philadelphia, Pa.

ANDREWS—MOYER.—On Dec. 24th, 1891, at Bedminsterville, by Allen M. Fretz, Mr. Milton K. Andrews, to Miss Hannah Y. Moyer, both of Blooming Glen, Bucks county, Pa.

HENDRICKS—WITMEYER.—On January 11th, 1892, at the house of Abraham M. Fretz, by Allen M. Fretz, Mr. Albert Hendricks to Miss Gertrude Witmeyer, both of New Britain, Bucks county, Pa.

DEATHS.

LANDIS.—On Dec. 20th, 1891, in Philadelphia, of typhoid phneumonia, after two week's illness, George R. Landis, aged 54 yrs., 11 mos. and 3 days. Funeral services by N.B.Grubb. Micha 2:10.

NYCE.—On Dec. 22, 1891, in Schwenksville, Pa. Ambrose Nyce, aged 31 yrs., 11 mos. and 10 days. Interment at Keelys Church|Cemetery. Funeral services by W. S. Gottshall and N. F. Schmidt.

FRANKE.—On Dec. 25th, 1891, in Philadelphia, Pa. George W. Franke, aged 3 yrs., 8 mos. and 19 days. Funeral services by N. B. Grubb.

GRUBB.—On Dec. 25th, 1891, In New Hanover, Pa., Charlotte, wife of Ezra Grubb, aged 61 yrs., less 10 days. Funeral services by N. B. Grubb at the house, and Rev. J. J. Kline at Swamp Lutheran church, the place of interment.

MASTER.—On Dec. 26, 1891, near Gardenville, Pa., at the home of her brother Jacob S. Kront, Mary Master, formerly of Philadelphia, Pa., aged about 72 years. Interment on the 30th at the Deep Run Mennonite church. Services at the house by R. B. Lynch, at the church by Allen M. Fretz.

GOTTSHALL.—On Dec. 29, 1891, near Schwenksville, Pa., Anna U. Gottshall, aged 77 yrs., 11 mos. and 15 days. Interment at Keelors Church Cemetery. W. S. Gottshall and A. L. Dechant officiating.

FRETZ.—On Dec. 31, 1891, at the home of her son Joseph M. Fretz, near Trumbauersville, Pa., of La Grippe and pneumonia, Annie, widow of Abraham Fretz, aged 82 yrs., 8 mos. and 22 days. Services were held at the house on Jan. 5th by F. J. Mohr. Interment on the 6th at the Deep Run Mennonite church, services by Allen M. Fretz, text: Luke 20, 35–38.

REMALEY.—On Jan. 2, 1892, in Philadelphia, Pa., Mabel, only child of Amandus and Eliza Remaley, aged 12 weeks. Funeral services in First Mennonite church, by N. B. Grubb, from Gen. 37: 30, assisted by A. S. Shelly. Interment at West Swamp Cemetery, where A. B. Shelly spoke from John 16: 5–7.

CROLL.—On Jan. 3, 1892, in Philadelphia, Pa., Ravenna, daughter of Allen and Elizabeth Croll, aged 2 yrs., 3 mos. and 21 days. Interment at Keely's Church Cemetery. W. S. Gottshall officiated.

ROSENBERGER.—On Jan. 3, 1892, at the Insane Asylum, at Norristown, Pa., Elizabeth Rosenberger, nee George, aged 50 years. Interment at West Swamp on the 8th. Funeral sermon preached by A. B. Shelly from Ps. 32, 4.

MEYERS.—On Jan. 4th, 1892, near Quakertown, Pa., Annie, wife of Abraham S. Meyers, aged 33 yrs., 11 mos. and 5 days. Interment at Deep Run church on the 9th. Funeral services conducted by A. B. Shelly, assisted by A. M. Fretz. Text: Rom. 5, 1. 2.

HANNUEL.—On Jan. 5, 1892, near Neiffer, Pa., David Hannuel, aged 82 years. Interment at Herstein's Cemetery. Funeral services by W. S. Gottshall.

ROYER.—On Jan. 7, 1892, near Schwenksville, Elmina, wife of Jeremiah Royer, aged 59 yrs., 3 mos. and 28 days. Interment at Old Goschenhoppen Church Cemetery. Funeral services by W. S. Gottshall and W. B. Fox.

BEAN.—On Jan. 7, 1892, at Quakertown, widow Catharine Bean, aged 76 yrs., 10 mos. and 27 days. Interment on Quakertown Cemetery on Tuesday the 12th. Funeral services conducted by A. B. Shelly in German and J. D. Acker in English, in the Evangelical church. Funeral text: Heb, 4: 3.

FRETZ.—On Jan. 6, 1892, in Bedminster, Bucks county, Pa., Magdalena Fretz, wife of Philip K. Fretz, aged 72 yrs., 1 mo. and 3 days. Interment on the 11th at Blooming Glen Mennonite church, services by Samuel Godshall, Henry Rosenberger and Allen M. Fretz.

FRETZ.—On Jan. 12, 1892, in Bedminster township, Bucks county Pa., Philip K. Fretz, aged 82 yrs., 6 mos. and 17 days. He was soon called to follow his beloved companion to the heavenly land, as his desire was. Interment on the 17th at the old Deep Run Mennonite church. Services by Samuel Godshall, Henry Rosenberger and Allen M. Fretz.

CONTRIBUTIONS ACKNOWLEDGED.

For Our Indian Mission during the month of Dec.

From Springfield, Pa., congregation, $28.10; West Swamp congregation, $37.13; West Swamp Sunday-school, $7.20; East Swamp congregation, $19.36; Flatland congregation, $17.82; Flatland Sunday-school $5.50; Saucon congregation $13.56; Boyertown congregation $5.00; Souderton, $3.86; West Swamp Sewing Circle, $5.00; Mr. Rempel, Butterfield, Minn., $50.00; Anonymous $1.00; Carl Friesen, Mt. Lake, Minn., $11.00; Mound Ridge, Kansas, Sunday-school, $39.45; Tiskilwa, Illinois, Sunday-school, $10.00; Ewert Bros., Bingham, Minn., $36.50; Fr. Strauss, Kansas, $15.00; Hillsboro, Kansas, congregation, $20; Barbara and Jacob Kramer, Halstead, Kan., $4.00; West Zion, Kansas, Sewing Circle, $7.08; A. S. S. pupil, 25; Putnam and Allen, Ohio, congregations, Thanksgiving collection, $83.00; Philadelphia congregation, $54.47; Peter Fast, Dakota, $10.25; a man in D. Gæddert's congregation, Kansas, $5.00; Deep Run, Pa., Sewing Circle, $5.00; Dalton, Ohio, congregation, $5.11; Salems congregation, Ohio, $19.69; Hereford, Pa., congregation, $31.71; Upper Milford, congregation, $26.88; Bruderthal, Kansas, Sewing Circle $29.21; Hillsboro, Kansas, Sunday-school, $11.55; A Friend of Missions, Lehigh, Kansas, $5.00; Summerfield, Illinois, $9.30; John Hirschler's children $2.00.

FOR HOME MISSION.

From Alexanderwohl congregation, Kansas, $3.00; Upper Milford, Pa. congregation, $9.04; Hereford, Pa. congregation, $10.39; Summerfield, Illinois congregation, $22.75.

FOR PUBLICATION FUND.

From Geo. Ringleman, Pa., $2.00; From "Left Hand," $3.50; Bethel congregation, Mo., $6.25; John Krehbiel, Iowa, .30; Uriah Binkly, New York, $2.58.

BOOK NOTES.

THE TREASURY FOR PASTOR AND PEOPLE opens the year with a number full of excellent matter and rich in promise. The frontispiece this month is a portrait of Rev. George Adams, of Brooklyn, whose excellent sermon and his biographical sketch by Rev. W. A. Dickson make it manifest, that he is a man of singular power. Among the other articles are,—a Sermon on "The Great Intercessor's New Year's Petition," by Dr. J. T. Wills; Dr. W. M. Taylor's "Words of Warning for Young People;" "The Divine and Human Agency in Revivals," by Dr. J. Gordon; "Higher Criticism: Its Origin, Progress and Effects," by Rev. D. Douglas; and "The Evils and Remedies of Romanism," by Dr. L. W. Munhall.

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Festklange: A volume bearing this title has recently appeared from the press of our publication house at Berne, Indiana. It is a collection of sermons from eminent ministers of our denomination in Europe and America. The book is edited by Rev. S. F. Sprunger. The collection includes sermons for the various feslivals of the church year, sermons on the sacraments and rites of the church, and sermons on different subjects of church work and Christian duty. The book will prove itself a precious treasure indeed bringing the reader into mind contact with so many servants of God, and giving him food for religious thought in many quiet hours at home. We commend the book to every one able to read German. Price from $1.00 to $2.00 according to binding. The cheapest binding is neat and durable.

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Supplement to Feb. issue of The Mennonite.

ANNUAL REPORT

OF THE

MENNONITE MISSION BOARD.

1891.

IN writing out a report of our work done among the Indians during the past year, we can state but little different from that contained in our reports of previous years.

As our school year begins with the 1st of July and ends with the 30th of June, this report necessarily embraces the time from July 1st, 1890, to June 30th, 1891. In our last annual report we alluded to the loss which our work sustained through the death of one of our missionaries, Rev. D. B. Hirschler, at Cantonment. This occurred in the early part of the past school year, and, as our Board was not able at the time to find any one who was able and willing to take our deceased brother's place, our work at Cantonment necessarily suffered for the greater part of the year for want of a requisite force of workers. Brother A. S. Voth, the teacher there, did all that could be expected of one man to do, but the work was too great for him or any other individual person to perform. Finally the Board succeeded in sending another man there to assist Bro. Voth in his labors.

Our work has been, as before, principally among the children and young Indians attending our boarding schools at Darlington and Cantonment. Both schools were well filled with pupils during the greater part of the year, and in the whole those attending made good progress in their studies. As to the educational part of our work we therefore have no reason to feel discouraged. Our teachers report the children as well behaved, obedient and industrious, some of them having made remarkable progress, considering the comparatively short time they have been at school. One discouraging feature, however, was the fact that several of our better and more advanced pupils were, by their parents and friends, without any just cause, taken away from our schools and put into other schools, or were allowed to stay in camp without attending any school. Although their places were afterwards filled by others, yet our teachers did not like to lose those upon whom they had spent so much labor and who had given so fair promises for the future.

The moral deportment of our young Indians was in general good and our mission workers had but very little trouble with them while they were at school. It is encouraging to see how the Christian religion and Christian teaching has a benign influence on the morals of these people. Although as yet but few of them have formally accepted Christ and his religion, yet Christian training and Christian influence is not without effect upon them. A great change has taken place among this people during the past decade. This

change is most perceptible among those who have attended our mission boarding schools. Here the principles of morality are implanted into their young and yet tender hearts, and although it does seem at times as if all the good impressions which they had received were obliterated by the evil influences and baneful surroundings with which they are environed when away from school, yet experience teaches us that the impressions received and the lessons learned are not wholly lost and forgotten. They will have a bearing upon the future lives of these Indians, and no doubt many a seed, now apparently lying dormant, will in the future sprout and bring forth fruit.

As faith in Christ our Redeemer and the teachings of His Gospel form the basis of all true morality and civilization our aim has been, and still is, to bring the Indians to a saving knowledge of Christ by teaching them the Word of God. Hence, in connection with the different branches of a common school education, the Bible and Bible History form a principal part of our every-day instruction. And it is encouraging to perceive how quickly the Indian children grasp the truths of the Bible and remember the lessons thus taught them. Besides the religious instruction given in our every-day teaching, Sunday-schools, prayer-meetings and preaching services are regularly held. These religious teachings have not been wholly in vain. The Gospel of Christ shows its power unto salvation also among these people. The soil is a comparatively hard one, but it is not wholly unproductive. We earnestly desire to see *more* fruit of our labors than we have thus far been permitted to see, but we are not discouraged and are willing to labor on, trusting that the Lord in His time will give the increase.

One serious drawback both to educational and missionary work during the past year was the exceedingly unsettled and excited condition of the Indians. This was partly due to the well-known "Messiah Craze," and partly the fact that the Government agents were there allotting them their lands in severalty and paying them part of the money allowed them by the Government. The consequence was that the Indians were the greater part of the time moving around, attending their "Ghost Dances," seeing after their land, and waiting to receive their money, and spending it after they had received it. This materially interfered with both school and mission work. Very little could be done with them while they were in this excited and unsettled state. They were less willing to send their children to school and would not listen to anything apart from that which, for the time, was occupying their minds. This condition of affairs also had a very deleterious effect upon some of the young Indians who had been attending our schools and who had become professed Christians. They too were drawn away by the excitement, so as in part to indulge in the foolish and heathenish practices of their people. They were apparently too weak to withstand the strong pressure brought upon them, and they yielded and fell back.

The more settled the Indians will be the more educational, civilizing and christianizing work can be done among them. Hence we hope for a greater and better success and for more abiding fruit from our work after these Indians have settled on their lands; when the Government will withhold them their rations, will cease to treat and to feed them as paupers and will oblige them to work for their own sustenance. The idleness of camp-life is the great curse of the Indians. Let this be broken up and a great step in the melioration of their condition is made. All educational and spiritual teaching will miss its full benign object as long as the young Indian is not wholly separated from the pernicious influences of camp life. Hence we are persuaded to believe that, under the existent circumstances it is better for the young Indian if he can be persuaded to go away from his people to some distant school where he is surrounded by a Christian atmosphere, and there be educated, than to teach him at home, where he is all the time more or less under the influence of those living in camp and doing next to nothing. This too will be different after the Indians have adopted a different mode of living. But for the present this seems to be the better plan—a plan which will not miss its good results, providing the young Indian can be induced to stay away a sufficient length of time.

Rev. H. R. Voth, who lives at Darlington, is the superintendent of our work in the Indian Territory. He has been connected with the work there almost from its beginning. For the last few years he has been the General Superintendent. His health is, however, broken down, and our Board has given him a six months' rest.

Mr. J. H. Schmidt has charge of the school and station at Darlington. Through his indefatigable energy and his prolonged experience with the Indians he has become a very successful teacher of Indian children. He had different ones to assist him in the school-room during the year. Our station at Cantonment stands at present under the supervision of P. Mouttet, formerly connected with our work at Darlington. Mr. A. S. Voth is the very efficient teacher at Cantonment. During a part of the year he had a young Indian girl, one of our former students, to assist him. She did quite well, but, to our sorrow, that dreaded disease,—which has already robbed us of a number of our most promising young Indians—consumption, seized her, and, after a brief illness, she died. Her spirit has flown to that God whom she had learned to know and to trust, and her body lies slumbering in the grave upon the mission cemetery at Cantonment. She, as we trust, is one of the sheaves garnered from our mission.

The new station at the Washita river, started a little over a year ago, stands under the supervison of Rev. J. J. Klie-

wer, formerly connected with our work at Cantonment. Rev. Kliewer is an earnest, worker, who has the good of the Indians at heart. He does all in his power to better their condition. In establishing this station our idea was to start a day school. In this we have not been successful thus far. An attempt was made, but the Indians were not willing to send their childaen. It appears as if the time for a day-school among these Indians had not yet come. In this particular, too, there will undoubtedly be a change after the Indians have become more settled. As they come to see the necessity of a better education and the advantages derived therefrom, as they must see it after they are obliged to care for themselves, they will also be more ready to embrace the opportunities offered them and send their children to school.

The Contract School at Halstead, Kan., with Rev. C. Krehbiel, superintendent, is doing a good work. It had upwards of 30 pupils the year round. All made good progress in their studies under the able teaching of Mr. H. L. Weiss. Here, as at our mission schools in the Territory, the pupils are required daily to do some manual labor outside of the school-room, under the supervision of an industrial teacher. Some of the larger boys and girls have proved themselves very proficient workers.

Besides the pupils attending the schools already mentioned, our Board is sustaining two young Indians, a young man and a young woman, who are attending a boarding school for white people at Halstead, Kan., with the view of preparing them as teachers for their people. They are both doing well, keeping up in their classes with their white classmates. If they keep well and are spared to finish their education they will make efficient teachers and may prove a blessing to their people. They are both decided Christians and lead an exemplary moral life.

The total expenses of our work during the past year amounted to $10,784.03. Of this sum the school at Halstead cost us $4344.71. The remainder, $6439.32, with the exception of $450.14 expended for incidentals, was expended upon the work in Indian Territory. Towards the support of the Contract School at Halstead we received from the United States Government $2905.43. The balance, together with the other amounts necessary, were contributed by the church. Besides this much clothing, bedding, provisions, etc., was furnished and forwarded by churches, local mission and aid societies, and individual persons. Our treasury has never been overloaded, but thus far the Lord has at all times mercifully provided us with the amount of money necessary to carry on the work entrusted to our care. Our work has all along been a modest one, but we trust it has not been without a blessing for the poor, benighted, abused and downtrodden Indian. When others are doing a great deal more for these people, we, too, would contribute our mite, that they may be brought to see the intellectual and spiritual light prepared for them by their Creator.

In looking back upon the past year we find much to be thankful for and we would acknowledge our gratitude toward Him in whose service we stand and by whom we are permitted to do the work which is pleasing in His sight. We would thank Him for his favor and blessings in the past and trust Him for His blessing in the future.

A. B. SHELLY, Sec.

Dec. 28, 1891.

THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. VII. NO. 6. QUAKERTOWN, PA., MARCH 1892. WHOLE No. 78.

PERFECT THROUGH SUFFERING.

God never would send you the darkness
If He felt you could bear the light;
But you would not cling to His guiding hand
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of seven-fold heat,
'Tis the only way, believe me,
To keep you close to His feet,—
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is sinking low;
And well if your lips do quiver—
God will love you better so.

A DEAD SINNER.

Dead! Dead. He lies before you, Christless in life, Christless in death, a Christless corpse. He has entered the dread unknown. He has passed beyond hope. There is for him now a fixed doom without remedy. There is for him an eternity of despair, a changeless destiny without respite. His death and burial are among the saddest things on this sad earth. It might have been different. Christ would have walked with him through the dark valley; Christ would have guided him through the deep gloom up to the realm of day; but he spurned his offered hand.

Dead, dead! For him there waits no welcome on that other and mysterious shore. For him no angel will chant redemption's story, nor unbar for his weary feet the gates of light. For him there is no resurrection to glory, no palm, no crown, no harp, and no eternal song.

Look upon his cold white face and think what might have been! Born to be a king and live forever, he has thrown away an eternity of bliss for a few fleeting pleasures of time; let slip a fadeless crown by a life of careless neglect. Even sweet mercy cannot change his sad fate. His future is unchangeable, irrevocable.

Summer winds may blow, and summer flowers may bloom, but not for him. The voice of gladness will ring through the halls of home, but not for him. Never will hymns by seraphim fall upon his ear. Never will the splendors of Jerusalem the Golden greet his eyes. He will look upon the awful occupant of the burning throne, but hope will die at the sight. He must hear the King say, Depart! The abuser of infinite love must perish. The trifler with offered mercy makes his own punishment. He has left the living no joy in the remembrance of his death. Careless of their grief he has planted no bud of hope in the hearts of those who loved him, of ever meeting him in the land immortal. Parted—only to part again forever at that bar where the human family will strangely and endlessly divide asunder right and left, to life and death. Alas! "It might have been" differently.

Now put on the shroud. Put him in the coffin. Take the last look. You may behold that face again far to the left of the Judge, but oh, there will be centered upon it the horror of keen despair. Cover it now from your pitiful gaze. Drop it from your agonized thoughts. All is over. Tears avail not. Look at the Christless one in his narrow house. With solemn tread bear him to the grave yard. Lower him into the cold pitiless ground. Cast in the sod.

He hears it not. But the wind-swept grass sighs, and it seems as if the very heavens wailed over the sinner's burial. He is alone to night all alone with the clay and the worms. Alone without Christ. The midnight winds sing a mournful requiem over his lonely resting place. He lived on earth in vain. His earthly life was a failure. I hear echoed over the hills the dying words of Lincoln's assasin; "Useless! Useless!" It were better for him that he had never been born.

Reader, will you die such a death? Remember the dying Queen Elizabeth, who cried "Millions of money for an inch of time!" Once lie down in the sinner's grave, and no fortune can buy back your lost chances, no wealth of man can ransom you. Now you live. Now Christ's love invites you, Christ's blood avails. Oh, suffer his wide arms of love to enfold you. Will you *Now* walk with the Bridegroom in white robes? Or will you sink into the sinner's grave, and brave the sinner's dreadful doom? Say, which?—*Manna.*

CHARLES H. SPURGEON.

For weeks the hearts of hundreds of thousands whom he has inspired to better living, in many widely separated lands, have sorrowed at the news from Mr. Spurgeon's sick room. And when on February first the sad tidings of the death of the great preacher were flashed around the world, the whole English race was filled with grief, and many of alien speech had heavy hearts.

Mr. Spurgeon was born in 1834, and has just closed with death a Christian ministry of forty years. This ministry has been one of the most wonderful in the world's history, not merely for the immense numbers it reached and the fame it attained, but for the permanent results it achieved. The great preacher and pastor cared for nothing—not for men's applause, or his great following, or the wide sale of his books, or the crowds of strangers from all lands that thronged to hear him—for nothing but the saving of souls, And he was leader of a multitude of these. His great tabernacle has seats for 5,500 persons, and can easily hold 7,000. His church of 6,000 members is a model for earnest, faithful service, and for ambitious reaching out into new ways of doing good. It supports a Sabbath school of a thousand children, a pastors' college of great usefulness, and many charitable institutions. It is especially cordial in its welcome of strangers, and herein lies some of the secret of its influence.

Charles H. Spurgeon was not a man of college training, but yet he was a superbly educated man—that is, he was a man who "drew himself out," made the most of himself; or rather, he let God make the most of him. He was a tireless student. He did an immense amount of extemporaneous speaking, but he never thought *ex tempore*. He believed in the presence and power of the Holy spirit, and in few human lives has the glory of that presence been better shown. The great preacher was not an Apollo; but, as Joseph Cook said in introducing his Monday lectures for this year with a tribute, to the dead Englishman, from the quiver of Spurgeon's heart, from the great bow of that homely face, sped arrows mightier than ever flew from Apollo's silver bow. They were arrows of thought, mighty for convicting sin, strong and swift for the downfall of all fortresses of evil.

The common people heard him gladly. He used a style of speech and of illustration that appealed powerfully to them. He outgrew in his later years the harshness and homeliness of his first sermons, but he retained all of their quaintness, their pungency, their power. He dealt sledge hammer blows, short, ringing sentences that hit the nail always squarely on the head. His life-work is his helpful commentary on the Psalms, "The Treasury of David," in seven volumes, but his most popular books have been the homely "John Ploughman's Talks," of which nearly half a million have been sold. He has written in all some eighty books, besides editing for many years a monthly magazine, *Sword and Trowel*. Of all his works none gives a more characteristic view of the man than one of the latest, his magnificent conference address on on faith, published under the title, "The Greatest Fight in the World."

The lessons of Mr. Spurgeon's life are many, but for young Christians, just beginning that "greatest fight in the world" which he has so nobly ended, the lesson from his life which he himself would select for emphasis is undoubtedly this: I can do all things through Him who strengtheneth me. Spurgeon's was a great life because it was a life of prayer.—*Golden Rule.*

Competency is better than abundance. Being not far from my home, I need not make much provision for my way.

Earthly riches are not *true*, because they are unuseful to our souls! Nay! golden heaps are ordinarily the ruinous plague and miserable spoils of precious souls.

Riches, honours, credit and the like, may do much below, and even keep out their betters; but in the palace of the king of glory, they must stand aside for ever.

HOPE.

Essay read before the Hereford Young People's Society of Christian Endeavor.

"'Clouds, dark and lowering, hid the sky;
Despair, with cup of rue, stood by
And sighed, 'Drink and be mine!'
But with such tears and moans she prays,
To Hope I turned, the radiant maid,
And quaffed her rosy wine,
That instant heaven was sunny blue
And in my secret soul I knew
Despair, the coward, brought the shade,
Brave-hearted Hope, the shine."

That "the setting of a great hope is like the setting of the sun," leaving us in the gloom of twilight and in despairing darkness, is no doubt the experience of all at some time. Hope, buoyant and brave, might well be called our life preserver, and the saying, "While there is life, there's hope," equally as true if reversed, only illustrates how tenaciously we cling to it.

Hope is the direct result of Faith or Love; indeed, so closely does it follow them that it is often difficult to trace it to its origin, so nearly are they born together. Faith and Love would lose, we may say, all their vitality, if we were to think of them apart from the hopes to which they give rise. Love may be the greatest thing in the world, Faith may be the sublimest, but Hope certainly is the brightest and most cheering. Beecher says; "He who has the God given light of hope in his breast can help on many others in this world's darkness, not to his own loss, but to his precious gain." To have the light of hope that is God given, and to have one that is not of Divine origin, are two very different things. The one is a bright light, shining steadily on like a star; the other might be compared to the ignis fatuus, or "Will o'-the-wisp," from the uncertainty of its light. We can readily see that but little of—"this world's darkness" is dispelled by the uncertain light of hope,—that which results from Faith and Love centered in anything less than Him who is alone unchanging. Just as the "Will-o'-the-wisp," by its unsteadiness, makes the darkness seem more intense and full of imaginary evils, so must be the effect on those we wish to help, if we are not careful to keep our lamp trimmed and burning, if we are so unwise as to let go, for a time, our hold on Christ and His own righteousness. If there is any one thing which brings the cause of Christ to shame, it is lack of fidelity on the part of its advocates. Foreign influences constantly surround us and frequently overpower us. We put supreme trust in, and give our best devotions to that which is but transient at its best and our hopes consequently follow in the same line. Now most of us are so constituted that we are apt to give a reason for the hopes that are within us, and try to get others to hope likewise. Is it not a very important matter then to what we give our best love and trust? If it is our supreme hope to make others happy, to fulfil just the mission which God intended that we should, then we will make our other expectations subservient to these noble ambitions and there is no danger that others will be led astray by the unnatural, flaring light of false hopes, which will, when it dies out leave those it promised to guide, in disappointed darkness. It is strange, and yet very true, that by many a one, who really thinks that God and Heaven are the only things worth striving for, and who hopes fervently some time to attain to both—that by such this great hope is so seldom discussed or presented to others. Surely it is not because the theme is worn threadbare and all are sufficiently well-informed on it.

If all Endeavorers, secure in Christ as the foundation of their hopes, would but remember that there are many, even in their ranks, who have not this precious boon, who often fail in seeing the "bright side," and would be more ready to give others a share in their grand hopes for Christ's kingdom, helping them to find the source of all true Hope, which is Christian Faith and Love.

A. C. E. FRIND.

"EBEN-EZER."

How many years have you lived? Has God been very good to you, leading you day by day, protecting you by night; leading you in green pastures and besides still waters; or, because the way must needs be rough, helping you over all obstacles; because the waters of trial are about and around you, are they parted so that you can go through dry shod? When you ask for daily bread, are there manna for your hunger and water for your thirst? Has he who clothes the lilies of the field with beauty, not clothed you? O ye of little faith! Are there falling all around you the showers of blessing? Are you thankful that the same loving care that forbids even a sparrow to fall to the ground without his knowledge has you in such keeping that not the slightest harm can come to you, that no trouble can assail, except as he wills?

When Samuel prayed unto God for help against the Philistines when they were about to go battle, and the assistance was given so that the enemies were smitten before them, Samuel took a stone and set it up, and called it "Eben-ezer," saying, "Hitherto hath the Lord helped us."

You may not have set up a "stone of help," but is there an Eben ezer in your heart? And if God has helped you hitherto, is not the same assistance waiting for you in the future? There cannot be even a doubt of that, for even in such gentle tones as only the dear Lord knows how to use, we hear the precious words: "Fear not, little flock; I am with you, even to the end of the word."—*Christian at Work.*

AN ALL AROUND RELIGION.

Christianity touches a man vitally, and straightway he becomes finer, larger, broader. Christianity touches a home vitally, and it is as though a beam from heaven had come shining in to light up its hearthstone, or a snatch of some the angels sing. Christianity touches a law vitally, and there is at once more justice and tenderness in it. Christianity touches trade and commerce vitally, and there is honesty in buying and selling. Christianity touches the factory and the mill vitally, and the products are what they are advertised to be—genuine articles. Christianity touches the trowel and the plane vitally and the work of the workman is henceforth sound and thorough—as good at the centre where only God sees it, as at the surface where man sees it. Christianity changes everything for the better.—*Selected.*

We have no strength to walk unless Thou lead us;
Sin hides each side the straight and narrow way;
Our hungry souls must faint, except Thou feed us,
Help us, we plead, to live aright to-day.

MRS. M. E. C. BATES.

THE UNSUCCESSFUL.

They are beside and around us, in every town, in every church, in every circle of friends. We know them intimately or slightly, as it may be; we have a dim idea of their struggles, and a vague conception of their heartaches, and, perhaps, if we have succeeded where they apparently have failed, we have a complacent feeling of superiority, or an unconscious mental attitude of patronage which tinges our intercourse with our less fortunate neighbors and kinsmen.

To those who have attained, attainment appears easy, and they are always in danger of forgetting the steps by which they climbed, the kind hands held out to assist, and the happy combination of circumstances which gave them the first impulse and aided their upward progress.

Leaving wholly out of sight the kind of spurious success which is built upon indirection, or wrong-doing, or meanness, and which is, therefore, not success, but real defeat, there is much to be said for the unsuccessful. They are often most lovable. Often the honest, steadfast and noble labor of their lives shames and reproaches those who have never toiled so strenuously, or endured so patiently. A generous act of self-sacrifice at the beginning of a man's career has been known to cripple him during the rest of his life. A man is handicapped sometimes by an inherited prudence, a too careful thrift, and he holds on when he should let go; or, on the other hand, a nomadic drop in his blood impels him to change, and to new adventures and enterprises, and he never stays long enough in one place to be really successful. Withal he may be intellectually the gainer by his greater acquaintance with men and things, and may have broader views and a wider outlook than he who has always tarried at home.

Not long ago I was an involuntary listener to the conversation of two men on a railway train. They sat opposite me, but took the whole car into their confidence as they chatted.

"Well," said one, a prosperous looking person of middle age, "we have gotten rid of our minister at last. He's resigned. Fact is, he had to. We made it so uncomfortable for him there was nothing else for him to do."

"What was the trouble?" said the other. "Didn't the church build up?"

"In a way, yes! People were converted. The membership didn't fall off. But nobody came except poor people. We are down town, and our rich families moved away, and he couldn't bring any more of that kind in. He was unsuccessful!"

Unsuccessful! Heaven and earth might be called to witness that the unknown pastor, for whom my blood boiled with indignation, had been successful in the best and highest sense. He had failed to impress some of his congregation, among them this loud-voiced critic, but Jesus himself had not impressed this style of man. If a church member, the man was yet unconverted.

Success, as we reckon it, may be failure in the day when the books are balanced in the court of the Great King eternal, immortal. The infinite justice of the world to come may not compute by our arithmetic. There are unsuccessful men and women who can afford to await heaven's verdict.—*M. E. Sangster, in Christian Intelligencer.*

Pure love runs wholly out of itself into the bosom of its beloved object. Heavenly love centers no lower than heaven.

THE ELDER-FLOWERS.

"How speaks the present hour? Act!
Walk upward glancing;
So shall thy footsteps in glory be traced,
Slow, but advancing."

Spurgeon tells the following story in regard to teaching by example. "I was in Italy," he says," and, in crossing the Alps with my wife, the sun was so hot that it scorched her face. She asked me to get her some elder-flower water. I started off to a chemist; and, as I did not know a word of the Italian language, I looked through the jars and bottles in his shop, but could not find anything of the kind. I tried to jabber something in French; but the chemist did not understand me, because it was no language at all. I went down to a little brook that ran through the town, and walking along the edge, I came to an elder-flower-tree. I got a handful of flowers, walked off to the shop, and held it up to the man; and he knew in an instant what I meant. I think it is not easy to convey the gospel to the heart by merely talking of it; but if you can say by your own life, 'This is the life of Christ, this is the joy of being a Christian,' you will be much more likely to make converts."

We must *live* Christ if we are to teach Christ effectively.

"I say whatever I can think of to *fill up the hour*," admitted a young teacher to her friend.

But what a grievous mistake she made! Surely our Lord meant more than that we should "fill up the hour" when he said, "Feed my lambs."

A teacher, whom I know well, felt rather discouraged sometimes with her Sunday-school class. Their attention often wandered from the lesson, they were restless and very trying. But she persevered. It was her custom to pray for her scholars, to pray also for herself as their teacher. One Sunday, feeling sick with a headache, she feared she might be obliged to remain at home. But she was always in her place in the Sunday-school room if possible, and as she was not really confined to her bed, she resolved to teach her class as usual. Just before leaving home she fell upon her knees in prayer.

"Dear Lord," she prayed, "I am sick and weak to-day, put thou art strong! Help me, I beseech of thee! Go with me to my class, be with me there. Let my love of thee shine in my face and speak in my voice, so that my dear girls will be drawn nearer to thine own dear self. I ask this for Jesus' sake."

Then, pale but guided, she went to her class—the handful of elder flowers with her. The children watched her face with interest; there was something magnetic in it. During the lesson she had occasion to speak of Elisha's refusal to accept the great captain's money which was offered in payment for the cure effected. Even the most restless member of the class was interested.

"You see," she said, "he did not want to be paid in money for doing work for the Lord. Do you know of any one who works in that way?

"*You*, answered the hitherto restless girl, her face glowing, her eyes glistening. "*You*. You work for us Sunday after Sunday, and you don't get anything for it."

The teacher was surprised, almost unnerved; she had not expected such an answer. But she controlled herself bravely and smiled into the loving faces regarding her. She felt, at last, as if she indeed were paid for her labor.

Weeks have passed. The children are not as restless as they once were; they know their lessons better. Perhaps they are not conscious of it themselves, but they are taught by the best of teachers, one who teaches by example. The "elder-flowers" are always in their teacher's hands. They comprehend in some mysterious way what is meant by these. They hear the rustle of a "white robe," and slowly but surely they are moving close to the Rock that is higher than they.

ERNEST GILMORE,
in American Messenger.

SAVED IN THE MIST.

Two centuries ago when eight or nine hundred persecuted Waldensians were seeking to return to their own country, they suffered sore hardships and peril. As they reached Mt. Cenis, where is now the station of San Bartram, they seemed to be completely hemmed in.

The angry river had a bridge across it, but on the other side were 2,500 French troops, under the celebrated French Marshal Catenas, to oppose their progress. These French troops had defeated the Germans, and had taken Alsace and Lorraine. They were the flower of the French army, and flushed with victory. Already they saw the Waldensians in their hands, and ropes were provided with which to hang all who might be taken alive.

In the extremity one of the Waldensians stepped forward and said, "Brothers, there is hope still; in the place over there, where it seems that only goats can walk and eagles can fly, I know a path; I remember it now, I discovered it one day when going after my goats, and when the night comes we will take it."

The night came, but the enemy seemed to have suspected the movement, for fires were lighted all around. And to add to the perils of the situation the night was clearer than the day had been. At length a mist appeared on the mountain top, and gradually it settled down, enwrapping the Waldensians and completely concealing them. And along that narrow path, where a single slip of the foot would be death to its owner, since he would fall down among the rocks thousands of feet, the entire band passed in safety.

The Lord knoweth how to deliver the godly out of trial. Beset before and behind, hated, hunted and persecuted, he knows the rocky hiding place, and he can make our feet like hinds' feet to scale the barren crags; he can wrap his misty mantle about his persecuted saints, and shelter them beneath the shadow of his wing. For he is their rock, their tower, their stronghold, their refuge, their home through all generations.—*Peace and Goodwill.*

INDIVIDUAL BIGOTRY.

Sometimes I have thought some are like a certain king I have heard of, who was determined to have all his men just of his own length, so got an iron bed-stead; and them that were too long, he would chop them off, and them that were too short, he would stretch them to his own length. I fear there are too many yet that are disposed to use the iron bed-stead; I found it was so when we were zealously engaged in what we called the work of the reformation recommended to us from our Yearly Meeting. I could see the disposition of some was—You must come as far as I have come, but you must not go before me.—*The Friend.*

BIBLE READING. — CO-OPERATING WITH THE HOLY GHOST.

BY E. K. MOHR.

I. *Co-operating* means working together to the same end. 1 Cor. 3, 9.

II. *With.* If ciphers are to count it depends where they are placed. It may not always be possible to have God on our side, but it is possible always to be on God's side, Isa. 55: 8, 9. Get into God's thoughts, Col. 3: 1, 2. Christ is the essence of heavenly things, Col. 1: 19.

III. *Where is the Holy Ghost?* 1 Cor. 6: 19, 20. In *all believers*, Rom. 8: 9; *always*, John 14: 16, 17. Recognize this fact, and co-operate with him by putting yourself into harmony with your abiding guest, Amos 3: 3; Rom. 12: 1. 1 Cor. 10: 31; Col. 3: 17, 23.

IV. *What is the Holy Ghost doing?*
(*a*) Convicting sinners, John 16: 8; his sword of conviction is his Word, Eph. 6: 17; Heb. 4: 12. Co-operate by using his word (1) with the mouth, Jer. 5: 14. (2) Live it, Jas. 1: 22. (3) Send it, Rom. 10: 14, 15.
(*b*) Teaching saints, John 14: 16. Then study, 2 Tim. 2: 16.
(*c*) Guiding his own, John 16: 13. Obey promptly, Acts 8: 29, 30.
(*d*) Testifying of Jesus Christ, John 15: 26. This is the work of the believer, Acts 1: 8; 1 Cor. 2: 2.

V. *Closing Thoughts.*
(*a*) Be filled with the Spirit, Eph. 5: 18 l. c. If we are *filled* with one thing there will not be room for other things. Judges 15: 14, 15; 16: 20. Is there not much just such lifeless shaking now? 2 Tim. 2: 21.
(*b*) God is yet in the "still small voice," 1 Cor. 2: 3, 4.
(*c*) Any manifestation of the Holy Ghost is power—see to it then that the fruit of the Spirit abounds and life will be a power, Gal. 5: 22, 23.

Grand Rapids, Mich.

THOUGHTS FOR REFLECTION.

Much depends on the way we come into trouble. Paul and Jonah were both in a storm, but in very different circumstances.

Remember, that we have no more faith at any time than we have in the hour of trial. All that will not bear to be tested is mere carnal confidence. Fair-weather is no faith.—*Spurgeon.*

To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp is of its own shining.—*H. W. Beecher.*

I pray you, with all earnestness, to prove and know within your hearts that all things loving and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them.—*Ruskin.*

I find the great thing in this world is not so much where we stand as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it; but we must sail, and not drift, nor lie at anchor.—*Oliver Wendell Holmes.*

THE MENNONITE.

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A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY, } *Publication Committee.*

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QUAKERTOWN, MARCH, 1892.

The Kansas ministerial conference will meet on the 8th of this month in the church of the Johannesthal congregation.

Besides the contributions for various purposes enumerated on our 8th page, Rev. H. R. Voth, in the Bundesbote of Feb. 4th acknowledges the receipt of contributions from various congregations, Sunday schools, and individuals, for sick and needy Indians to the amount of $96.09; also for the purchase of medicine cases $14.50, and for Christmas presents etc. for the Indian children $67.25.

Up to the middle of February Bro. David Goerz of Halstead, Kansas, had received contributions for the famine sufferers in Russia to the amount of $1486.57. To this was added the sum of $754 collected by the Newton Aid Society through B. Warkentin, treasurer, making a total of $2240.57. Out of this sum $1600 have already been sent to Br. John Bergman at Lisanderhoch, Saratow, Russia, and another remittance will shortly be made. The brethren of the west, more especially those who not many years ago came to this country from Russia, are not slow to express their gratitude to God for the great blessings vouchsafed them in this country of their adoption by coming nobly to the assistance of their and our suffering brethren in their old home. Our people in the East too, and throughout the country, should take hold of the matter and assist in this work of christian charity. Any contributions sent to Bro. Goerz will be sure to find their way speedily to where they are needed to relieve actual suffering. Our brethren in Russia, to whom Bro. Goerz sends the money directly, can be relied on to apply whatever is not actually needed among our own people there, to the relief of suffering among their Russian neighbors. Let our people respond liberally as God has blessed them.

In some way or other, though it may not be and often is not the way we had thought, yet in His own good way and time God uses for the good of immortal souls every honest effort that we put forth in His cause. A Christian worker's greatest and happiest surprises often come to him in the form of blessed results following some efforts of his about which he was perhaps at the time greatly discouraged. God's ways and thoughts are higher than ours as the heavens are above the earth. A beautiful instance of such gracious though unexpected and at the time unknown, influence of consecrated work comes to us in *The Message*, a paper published in the interest of the Chicago Training School and Deaconess Home, and edited by Mrs. Lucy Rider Meyer the wife of our esteemed friend and brother J. Shelly Meyer. She says: "A very sweet and encouraging incident has just come to our knowledge about our modest paper. Years ago a young type setter, who had just come to the city, was given for his first work some "copy" for THE MESSAGE to put into type. We don't know what the copy was, but God blessed it to influence him in some mysterious way, and to that influence he reckons his conversion, which occurred soon after. We only heard of it accidentally, but it makes our hearts sing with joy. A single soul saved! That alone is reward enough for all the work we ever put on our paper."

The unchristian and even nonsensical ceremonies of lodges at the funerals of their members, and the Christless burial services usurping the place of the Christian services of the church are the object of disapproval and of disgust with most persons that witness them, and, if one may judge by the expressions on their faces, even with many lodge members themselves who, however, by their rules are compelled to participate in them. That these heathenish [they are derived in great part from old heathen rites] practices should be discountenanced by Christian ministers we submit as a very evident truth. We, consequently, admire and feel to commend the action of an eminent Lutheran minister who on a recent occasion, was not afraid to shape his actions to his words, and by strategy carried his point against persistent lodge members and showed in an emphatic way his disapproval of lodge-burials, as the following shows: "At Allentown, Penn., Mr. Henry J. German, a well-known lawyer, and a member of several prominent secret societies, died in the latter part of January. Rev. Dr. G. F. Spieker, pastor of a Lutheran church, who was engaged to conduct the obsequies, being very strongly opposed to what he calls 'oath-bound organization who are trying to become a substitute for the church,' expressed a wish that the lodges should not turn out in funeral form; but they came, notwithstanding, ready for service. At the cemetery the carriages passed through the ranks of the lodges; but Dr. Spieker and the mourners on foot, before reaching the men in regalia, turned aside and took a short route to the grave, where the religious services were completed, and the minister departed without waiting for the lodges to perform their rites."

ZEAL WITHOUT KNOWLEDGE.

There is nothing more essential to the building up of Christ's Kingdom than a sufficient amount of zeal in those whose duty it is to aid and assist in carrying on the work of the Lord. Many a good work has failed for a want of zeal on the part of those to whom it was entrusted. The want of a sufficient amount of zeal on the part of the minister of the gospel cannot fail of materially impeding the work of God among the fold over which he is set as pastor. If the work of the Kingdom is to prosper we must have ministers filled with a holy zeal for their office, who will spare no labor in pushing onward and in leading their flocks after them in doing the work which the Lord has given them to do. But it is equally as necessary that all church members should possess a requisite amount of zeal and earnestness for the work of God's kingdom. It is by united efforts and a zealous working together that the work of the church will prosper. The want of a sufficient amount of zeal will always be a hindrance, to the work of the church, be it on the part of the minister or on the part of the lay members. What we want then is zealous ministers and zealous church members whose aim and efforts are to be faithful workers and ministers of the Lord.

That there is a lack of zeal with many, both ministers and lay members, no one will deny. The church at all times had ministers whose zeal was not up to the work which they were to do, whose zeal was not sufficiently strong to induce them to put their whole heart and all their energies to the work before them. And for this very reason many a church has failed in its mission and many a good work was left undone. The same may be said with regard to the want of zeal on the part of the lay members of the church.

But it is not zeal alone that is required. Paul testifies of the Jews that they have "zeal of God; but not according to knowledge." Rom. 10, 3. Zeal without a requisite amount of knowledge availeth but little, yea, it may be harmful and injurious: Saul of Tarsus was undoubtedly a very zealous young man, and yet he persecuted the Christians at a time at which, as he himself writes, "he was zealous toward God." Acts 22, 3. It was zeal without knowledge which led him astray and which made him a more dangerous man than he would have been had he been less zealous. Persecutors at all times were zealous persons, some, no doubt, zealous for their church only, but others, and perhaps the greater portion of them, zealous toward their God. What they wanted was knowledge to guide them in their zealous efforts to serve God.

Now, the same is true to-day. There are those even among professing Christians whose zeal is similar to that of Paul before his conversion: They have zeal according to the law but not according to grace. It is the law and not the love of Christ that constraineth them. They as a rule are the ones, as has always been the case, whose zeal makes them intolerant towards others, because they do not serve the Lord in the same form and manner in which they serve Him. They are the Marthas and not the Marys in the church.

But there is zeal without knowledge also among *true* Christians; among those who have been justified by faith, who have the love of God shed abroad in their hearts, but who have not yet fully learned to understand the ways of the Lord and to know that our God is a God of order in the spiritual as well as in the natural world. We find this want of knowledge combined with a great amount of zeal frequently with young Christians, i. e. with those who have been newly converted and have recently found peace through faith in Jesus Christ. They are experiencing the joys of their first love, and a quite natural result is, that they imagine they must do something for the Lord whom they love, and assist in getting others to enjoy the same blessing which they have obtained. This may be all right. Perhaps it can hardly be otherwise. And, no doubt, there is something to do for every such a one, by which he, or she, may serve the Lord and by which they can make themselves useful. But the danger is that their zeal may mislead their judgment, and they come to the conclusion that they must serve the Lord in a way which, although it meets the fancy of their own ideas, yet is not the way appointed for them by God. This is a point wherein many for want of knowledge, err. Their zeal is without knowledge. They frequently speak of their inner convictions, not knowing, or at least not considering, that all our convictions must be based upon the Word of God.

Now, this may be all right and true with some. Their convictions may be wrought by the spirit of God through the instrumentality of the Word of God. But we know, as experience has substantially proven, it is not true with all. The imagined inner convictions are not always convictions produced by the Word of God. They are in many cases a fruit of the fancy and the imagination of the one professing, and even believing, to possess them.

The true and only safe way for all them is, to be fully consecrated to the service of the Lord, and to possess such an amount of zeal for His service that they are willing to do that which the Lord calls them to do, be this ever so humble or ever so high a service, and to do it at the place to which the Lord, through His church, calls them. The Lord knows, that it requires more than zeal on our part to do His work well. He knows too, that not all zealous Christians can do the same kind of work. He knows that the imaginations of man are not always in accordance with His wisdom. Hence He does not always call His servants when we think He ought to call them, but keeps them waiting to be better prepared for the work which they are to do. Nor does He in all cases call them to the work which they would select for themselves, having something more suitable for them to do.

The proper way for us to do then is, with zealous hearts, to wait upon the Lord and be willing to be led wherever He leads, to do the work which He appoints for us, and in the time which He in His wisdom and according to His order designates for us. Let our zeal be combined with knowledge! A. B. S.

CHURCH NEWS.

A FEW POINTS FROM UPPER MILFORD.

The officers and teachers of our Sunday-school recently had a meetng for the purpose of discussing methods of effective work for the Master in the school. The meeting was well attended and a deep interest was manifested. Several important measures were adopted. One of these has in view the rehabilitating and increasing of the library. A committee was appointed to gather subscriptions from the patrons and friends of the school for the purchase of new books. The committee or rather those set to work by the committee are at work and are meeting with success. A re-arrangement of the library and plan of distributing the books will likely follow.

Another measure adopted was for the raising of money for missionary purposes. Two years ago the school had gone into mission corn raising and the result proved quite satisfactory. This time the birthday box plan was adopted. A box has been put in the school, and into this each member is invited on his or her birthday to put a contribution equal in the number of cents (or dimes or dollars) the number of years of age. The first Sunday the box was there the first contribution was put in. May the Lord give to all the true spirit of mission work so that the gifts may be accompanied by the prayerful benedictions of the givers.

ENCOURAGING WORDS FROM KANSAS.

I have been a constant reader of the "Mennonite" for some years and, God knows, I have gained much lasting benefit. We would not wish to be without the paper in our home. Some months ago I closed my business relation at Childstown, South Dakota, with a view to seek ing a vocation in a milder climate. For the present we have settled in central Kansas. On February 2nd, myself and wife were joined with the West Zion church in Moundridge, which is under Bro. Galle's charge. We have been received with the warmest welcome and expressions of love by the brethren here, and it gives us the greatest pleasure to attend the services, Sunday school and Young People's society. The Sunday school is visited on an average by 130 persons each Sunday; here one speads a delightful hour. The words of the Lord, "Let the little children come unto me" make themselves manifest here too. The superintendent, Bro. Dalke, is an earnest worker and his efforts in the Master's vineyard must in due season "bud and blossom like the rose." Another step was taken in the interest of the Master by organizing a Young People's Society of Christian Endeavor. Twenty-eight members are enrolled; a few meetings have been held, and the work has already made an encouraging beginning. May the work be pleasing to the Lord and bring forth fruit for His kingdom. Your Bro. in the Lord,

G. F. ROUPP.

THE 4TH ANNUAL MEETING OF THE BETHEL COLLEGE CORPORATION.

The 4th annual meeting of the Bethel College Corporation was held in the Mennonite church of Newton, Kansas, on December 15th, 1891. The personal attendance of members from Kansas, and the representation of members from other states by proxy was very encouraging. Out of the 424 members of the corporation, representing 618 votes, 95 were present; 217 were represented by proxy, making a total of 490 votes. Only 112 members, representing 128 votes, were not represented, because some sent in their proxys too late, while others neglected to do so entirely.

Among other things the Board of Directors reported an increase of membership, and of the different funds, in the past year. 145 new members were gained (23 more than in the preceeding year.) Through these new members, as well as through other donations, the Endowment Fund was increased by $13,115.00 ($2,120.00 more than in the preceeding year) and the Building Fund by $5,063.05. At this 4th annual meeting the Endowment Fund had already reached the sum of $57,710.00 and the Building Fund $22,304.40. The largest proportion of last year's new members and donations were from Kansas. Outside of Kansas, donations were solicited in Iowa, Pennsylvania and occasionally some in Minnesota.

The Board of Directors further reported the purchase of twenty acres of land of the same quarter section on which the College Building is located, which, in addition to the twenty acres that already belonged to the College, makes forty acres. By changing the deed, making it forty acres instead of twenty, the ground is so situated, that lots south and west of the college building are very well adapted to, and conveniently and pleasantly located for homes. On the south the land borders a number of lots (belonging to the College) laid out within the city limits of Newton.

Work on the college building was resumed last fall, and the building is now nearly ready to be roofed. Contractors are now figuring on bids for the roofing of the building, and the contract for same will be let as soon as possible, so that it may be under roof next spring. For doors, windows and other interior furnishing, it will be necessary to solicit more money, and upon the success of this collection depends entirely whether or not the building can be completed far enough so that school can be opened in the fall of 1892.

The meeting accepted the report of the Board of Directors by resolution, and in the same manner it also expressed the wish to have Bethel College completed and opened, if possible, in the Fall of 1892. However, in order to do this it becomes necessary to energetically continue soliciting for the funds. The meeting, therefore, by resolution requested the Halstead congregation and its pastor to relieve Bro. D. Goerz as much as possible from his duties as pastor, in order that he may continue soliciting for the funds of Bethel College in the future, as he has in the past. Then, after several encouraging little speeches had been made for Bethel College, the meeting proceeded to the election of three Directors. The following brethren were elected:—Chr. Schowalter, of Iowa, P. P. Steiner, of Ohio, and J. R. Toews, of Kansas.—*Correspondent.*

GENERAL CHURCH NEWS.

Complete translation of the Bible have been made into eight African languages, and a beginning has been made in thirty-four more.

The United Presbyterian church, which has been in Egypt and India less than forty years, has now 24 ordained native ministers, 39 congregations organized, and 10 native licentiates.

The summary of statistics of Baptist churches throughout the world, issued at the close of 1891, gives a totel of 42,650 churches, 27,858 pastors or missionaries, and a membership of 3,786,603.

There seems to be a growing disposition to abondon the International Series of Sunday-school Lessons. Many churches have given it up for the Harper Bible Studies, or for some other, following essentially the same plan.

Baron Hirsch, the millionaire philanthropist, has purchased 3,001 square leagues, over 9,000 square miles of land, in the northern part of the Argentine Republic for the Jewish colonization project. This makes him the largest individual land owner in the world.

Twenty-five per cent of the Congregational churches of Massachusetts now have free pews, and twenty-five chnrches in the State have recently changed from rented to free pews, and they report increased receipts, while thirty chnrches now renting desire to change to the free pews.

There are now in the United States over 18,000 local societies of Christian Endeavor, with a total membership of 1,100,000. Thirty Evangelical denominations are represented. The Presbyterians lead all others, Congregationalists are second, the Baptists third, the Methodists fourth, and the Christians (Disciples) fifth. The first four denominations have over two thousand societies each, the Presbyterian having 4,500.

MISSION DEPARTMENT.

FROM OUR MISSIONFIELD.

Extracts from the Quarterly Reports of our Mission-Workers.

Brother A. S. Voth writes as follows of his labors as teacher at Cantonment: "My duties in the school room and with the children in general left me but very little time to visit the Indians in their homes. Occasional visits could however be made, but even then an opportunity was not always offered to speak to them of Christ and the way of Salvation. Sometimes they were at 'Medicine Making,' then again they were about to engage in their 'Dances,' and consequently there was very little to be done with them. Sometimes however I had the privilege of speaking to individual ones in my room and telling them of the Word of God.

It affords us all a great amount of pleasure to have brother and sister Petter with us, who are so entirely devoted to their work among these Indians. They perform their work with much love, faith, hope and rejoicing. With much courage and with a promising success they have commenced the study of the Cheyenne language. The Lord has already blessed us and our surrounding through them, and we hope for a greater amount of blessing in the future.

Our school averaged a little over 50 pupils during the past quarter. Towards the close the number reached upwards of 60 pupils. These gave me more than enough to do. I was somewhat relieved however by the assistance which Brother Mouttet gave me. After having instructed 50 pupils during the day, one feels sufficiently exhausted to seek after rest for the remaining portion of his time. But then there are so many other things to attend to that there is very little time left for rest. The children's clothing, their bedrooms, their playroom, and many other things to be looked after. Then this and that thing gets out of order and must be attended to, etc. So every day brings something to be done besides the work in the schoolroom. Besides this I need some time for preparation in order to instruct the more advanced ones. For this I formerly had very little time left.

It affords me much pleasure to be permitted to give these children such instruction as will do them some good in the future. Some of them can even now read, write, and speak the English language and have such a knowledge of the Bible that they have no reason to be ashamed of themselves. The time will come when they will learn more fully to appreciate the value of what they are dow learning. Even now we find that those young Indians who can speak the English language ordinarily well are more free in associating with white people than the rest.

"Lena Lefthand, who during the past summer had got married, left her husband and is again with us at school. She has at least learned a good lesson and is now doing better than before. Ruth, another of our girls, who, as I am told, was compelled to marry, has also left her husband. Lydia and Blanch, with their husbands, frequently visit us and attend our services, which are regularly held every Sunday since Bro. Petter came here. John Williams and Chase Harrington must experince the truth of the Word of God: 'He that soweth to his flesh shall of the flesh reap corruption.' Johnny Wolfchief my dear pupil, who has always learned so well, has at times to suffer with rheumatism; he is at home at present."

Brother J. J. Kliewer writes as follows from our mission at the Washita station: "During the past Quarter I have again taken up the study of the Arapahoe language. The value of being acquainted with the language of this people I have again experienced at our late Christmas festival. About 60 Indians had assembled with us on Christmas eve. I endeavored to read the 4th chapter of St. John and to speak to them of the gift of the Father in the Son. The young man who was to interpret for me did not possess the requisite knowledge of the language and his interpretation was very deficient. After I had finished, our friend Big Nose spoke briefly to his "brothers and sisters according to the flesh." All enjoyed an agreeable evening. It is true these people know but very little of the real Christmas joy. They have not yet learned to know Christ as their Savior. But they are not entirely ignorant of the origin and the object of our Christmas. The day before Christmas one of our neighbors told me that they too rejoiced in Christmas and felt glad because God had sent his son into the world. Our Indians worship Christ, but they worship him according to their false and deluded ideas. They still have their dances and say that after seven "moons" Christ will come and that then all the white people will be destroyed.

To-day a man visited me and among other things he told me of a dream which he had. He said, he saw Jesus. His head was surrounded by a bright shining light, and his apparel was of a light blue. The walls of his house, he said, were of bright yellow iron (gold.) He gave him a book with a black binding, telling him that in this book the true way was revealed unto him. He took the book which looked like my Bible, and pressed it to his forehead and to his heart. After having narrated this his dream he said, 'On Sunday I will come and be instructed in the Bible.'

This same man told me that the Arapahoes are now willing to send their children to our school, and desired to know which of their children I wished to have in school. This their willingness to send their children to our school now may have originated with the idea that after the government school in the Seger colony is finished they will be compelled to send them to that school, and that there they will be obliged to send them more regularly than they would be required to do by sending them to our day-school. I told him we would say no more about our school until Mr. Seger's school was filled, unless they would decide among themselves to send me a certain number of children to school."

Dec. 31st, 1891,

CHANGES AMONG OUR MISSION-WORKERS.

Several changes have of late taken place among the workers in our mission. Brother H. R. Voth our mission superintendent has taken a six months furlough, with the object of having his broken down health restored again. He left Darlington about the first of February. His object is to visit some parts of Europe and perhaps Palestine during his furlough. During the early part of January Brother Jacob Krehbiel and wife, from Halstead, Kansas, went to Darlington to work in our mission. Br. K. will have charge of our Darlington station and be acting superintendent of Missions during brother Voth's absence. Sister Krehbiel will be matron. Sister Moser, who for some time has been the very efficient matron at Darlington, is at present attending the "Fortbildungs-Schule" at Halstead, Kansas, with the object of preparing herself for more real mission-work. Brother J. H. Schmidt has again taken sole charge of the school at Darlington.

A few changes have also been made at Cantonment. Brother Jacob Meschberger, our mission-farmer has left us and moves on his farm in Mennoville, Okl. Brother P. Mouttet, our superintendent at Cantonment will now also have charge of the farm, and will be assisted by D. D. Lehman, from Halstead, Kansas. Brother. D. Auernheimer, who was assistant teacher at Darlington for some time, now occupies a similar position at Cantonment. A few changes were also made necessary among the female workers both at Darlington and at Cantonment. Through the aid of a kind Providence however our Mission-Board was able to fill the different positions made vacant, and with a blessing from above we trust that our work will prosper.

Brother H. Kliewer who has been Mission-farmer at our Washita station has also left us and accepted a position from the government as Indian-farmer. Br. K. did this with the knowledge and consent of the Mission-Board. As his appointment is among the same Indians and in the vicinity of our station we believe that it will be to the interest of our mission to have one there as Indian farmer who stands in intimate relations with our work. Brother P. P. Ratzlaff, who for some time had been working with Br. Kliewer, has now taken the place of the latter as mission farmer.

MISSION NOTES.

Two educated negro women at Vasten have begun to issue the first newspaper in the Congo Free State. It aims to "enlighten the souls of the black-skinned."

Two hundred and twelve thousand copies of the New Testament in Hebrew have been distributed among Jews in all parts of the world by the Midway Mission to the Jews.

It is estimated that if the money spent for superfluities and luxuries in Christian lands were simply tithed it would bring into the Lord's treasury for Christian work not less than four hundred million dollars.

The Methodists in San Francisco have had, for five years, a Japanese Mission, an outgrowth of their Chinese Mission in the same city. A year ago they had 75 Japanese members and their church is known among themselves as the Take-a-seat church.

The American Board has put up $1,000,000 as its goal in annual receipts for foreign missions. It hopes to reach this mark by constant advances, and as the missionary impulse grows stronger in the Congregational churches. The Methodists have fixed their high-water mark at $1,250,000 for home and foreign missions. The Presbyterian church has proposed $1,000,000 for foreign missions as its aim.

At a civil funeral in Paris, some time ago, attended by a free-thinking society, a gentleman connected with the McAll Mission was requested by some of these to speak at the grave. He did, emphasizing the vital truths of sin and redemption. One man in the name of all then said to him: "Sir, we thank you; you have done us good. It is true that we have broken entirely with the ceremonies of religion"—meaning the prevailing religion—"but these have nothing in common with what you said to us. We approve it, and, like you, we are and shall remain religious men."

SUNDAY SCHOOL.

"It is sin that keeps good things from us, that stops the current of God's favors; let sin be taken away by pardoning mercy, and the obstruction is removed, and divine grace runs down like a river, like a mighty stream."

POINTS ON THE LESSONS.

Lesson 10.—March 6th.

The Downfall of Judah.—Jer. 39: 1–10..

The prophecy of Jeremiah against the kingdom of Judah was terrible, so much so that the wicked king Zedekiah would not believe it. But terrible as the prophecy seemed, the fulfillment thereof was fully equal to what the prophet of the Lord had foretold. After a siege of eighteen months the Chaldeens under Nebuchadnezzar, gained the victory over Jerusalem, for the Lord was not fighting for his people. On account of their sins, God gave them over unto chastisement. Though God's threatened judgments be long delayed, they will come at last on the unrepentant, and then the reality will be as terrible as the previous announcement of them. But not only are his threatenings sure but his offered mercies too. There is only one way of salvation, and that way is pointed out and offered in God's Word. To claim his promise of presence and help, sin must be forsaken.

Lesson 11.—March 13th.

Promise of a New Heart.—Ezek. 36: 25–38.

Israel was now in captivity, in this state they had an opportunity to repent, and resolve for the future. God comes to them with gracious promises. The captivity is a period of chastisement. Ezekiel in this part of his prophecy, brings consolation, and excites hope of future restitution and blessings on true repentance. We too may lay claim to these promises. As Israel was in need of an absolute cleansing, so are all men by nature. Only God can purify through the blood of Christ. The stony heart must be exchanged for a new, a tender, responsive and loving heart, one that is easily moved by the Holy Spirit. The evil spirit in the natural man must make way for God's Spirit. There must be a hearty repentance, with works meet for it. Upon such a change we have the promise of God's blessing; peace and prosperity upon individuals and churches. The enemies without must acknowledge God's presence. The prayer for such a change is: Create in me a clean heart, O God; and renew a right spirit within me. Ps. 51: 10.

Lesson 12.—March 20th.

REVIEW.

Suggestive Topics.

Les. 1.—The Prince of Peace, and his reign.
Les. 2.—The secret of joy and perfect peace.
Les. 3.—The disturbance of peace, and cause of woe.
Les. 4.—Prayer and Trust.
Les. 5.—The Savior for us, we for Him.
Les. 6.—The free offer of salvation.
Les. 7.—The Blessiugs of the New Covenant.
Les. 8.—Punishment for Sins.
Les. 9.—Persecution in duty.
Les. 10.—The certainty of God's threatenings and promises.
Les. 11.—The blessings of a new heart.

Lesson 13.—March 27th.

The Blessings of the Gospel.—Isa. 40: 1–10.

MISSION LESSON.

True comfort consist in forgiveness of sin and labor for the Lord. To such God has always a message of comfort even in the deepest affliction. The Gospel of Jesus Christ the only comfort bringing word is not for any one race or nation but for all. As we all have a share in the blessings, we too all have a part in the glorious work of preparing the way of the Lord. Let us ask ourselves the question seriously:—"Are we doing our duty in this *part?*" God's spiritual Zion and Jerusalem should go forth in the strength of the Lord, since the Master has promised to be with them, and present the tidings of salvation with courage and joy. The first fulfillment of this prophecy was in the return of Israel from the captivity of Babylon; the final fulfillment will be when the redeemed of God shall gather from the four parts of the world to the heavenly Jerusalem.

THE TEACHER TAUGHT.

The teacher is to teach, of course. But to teach he must know something, he too must learn. While he serves the class, the class may in turn serve him if he is willing to learn.

Among the many things the class can teach him we note: 1. *How to study the Bible.* The questions the scholars ask, and the live teacher desires to be asked questions, suggest the things which are to be studied. He has an end in view and a powerful motive which spurs him on. The gold of truth which he digs out with industry week by week, is to be scattered among his class to enrich them. He has the joy of knowing that while he enriches others, he makes not himself poor, but while he gives he gains.

2. *The value of apt expression.* To gain Bible knowledge is but half the work, to communicate is the other and better half. He must study how to put his thoughts in intelligent and interesting language so as to be received by those he teaches. The question for him is, "How can I express this thought that it may be grasped with ease?" He should seek clearness, then brevity.

3. *He learns the value of well-chosen and apt illustrations.* He finds that to tell is not all, that he must so illustrate that it will take hold of the memory. He finds that while illustrations from books are of worth yet those drawn from personal observation and which concern everyday life are of far greater worth. So he hunts after comparisons, and forms the habit of using the word "like" in his teaching.

4. *Above all he will learn that truth, to be effective, must be taught by one who is in living sympathy with it.* Back of a pious utterance must glow a pious heart, and character. What a teacher says has greatly added power by what he is. To speak of religion avails but little unless religion is revealed in his own life, and therefore his daily prayer and wish should be, "Not only for mine own sake, O God, but for the sake of the members of my class help me to be ever true and earnest.

How many envy rich worldlings for what they have! Let me rather pity them for what they want. He hath a talent, but it wants improvement; he hath a lamp, but it wants oil; he hath a soul, but it wants grace; he hath a star, but he wants a sun; he hath the creature, but he wants the Creator.

THE YOUNG PEOPLE.

HEREFORD Y. P. S. C. E. NOTES.

The Christian Endeavor movement celebrated its eleventh birthday on the second day of February. There are now over 18,000 societies with a membership of more than 1,200,000. Surely nothing short of the grace of God can bring about such results in an organization, in the comparatively short time of eleven years.

The Hereford society was organized in 1887 and was the first in Berks county, and one of the first in the state. The organization and successful continuation of this society for the first years of its existence is dne to the untiring zeal of Rev. Van der Smissen and to the loyalty to him, and to the C. E. cause, of the first few members. Today the society is readily admitted to be an essential adjunct to the church and Sunday-school with which it stands connected.

Of all the good results effected among the young people in the congregation and community, none is more important perhaps than the demonstration of individual capacity for work for the Master, and the sense of responsibility implied by such knowledge.

Timidity in speaking for Christ openly and in company is being overcome, and great eagerness for active participation in any good work is manifested. The meetings are held fortnightly, and the attendance rivals that of the regular church services. The question of Missions, both Home and Foreign, is being agitated at present. A Missionary programme was rendered on Sunday evening, February 21st.

The news that sister congregations are about to organize societies is being hailed with delight, and our members stand ready to offer any advice and encouragement that lies in their power, and do not hesitate to predict that if organization is effected, and the work carried on in the true Christian Endeavor spirit, God will likewise grant His blessings of prosperity and success to them.

At the last election the following officers were chosen: Pres. A. L. Bechtel; V. Pres. I. H. Bechtel; Rec. Sec. Olivia K. Schultz; Cor. Sec. A. S. Berkey; Treas. Thomas Dougon. There are five committees:

Lookout, Elmer Johnson,	Chairman.
Mission, Frederick Yeakel,	"
Music, John S. Berky,	"
Bible Reading, J. B. Funk,	"
Social, A. S. Berky,	"

NORTH DANVERS, ILL., Y P. S. C. E.

Since the organization of our Christian Endeavor Society last October, we have had prayer-meetings every night (except one on which we had preaching) regardless of the inclement weather.

We hold our prayer meetings about one hour, in which we have singing, prayer, and scripture readings. Our leaders get a number of references and give them ont for the members to take and read when called upon and say a few words on the topic. We thought by giving out the references it would be easier to get started and later on, each one will be expected to find a reference of their own choice. Bnt to say something about the topic seems to be the most difficult part in the prayer meetings of Christian Endeavor societies and without that there is not enough juice in the meetings. We must endeavor to have

life in a prayer-meeting as well as any where else. Without life it is too dry for young people who are generally fond of activity, and especially that it may have some influence on those who do not yet know Christ.

Some of our members have made considerable progress since we started, and others have not yet moved from where they first started and I believe it is lack of grit and determination, or indifference, and timidity which is one of Satan's ways of holding them back, which we should overcome by prayer. We also find that timidity causes a great many church members excuse themselves when called upon to say or do something. Encouragement has much to do with those that are timid and are trying to overcome it, also with a C. E. Society. Encouragement and discouragement are words we should think about. If we have not had any experience of both, we can hardly realize what a vast diffcrence there is between them and the effect upon an individual or society. I would like to of hear other Mennonite C. E. societies or how many have taken the pledge. There are some that don't like the pledge, thinking they can't keep it. Some seem to dread the idea of reading the Bible and praying every day. Why it is the best thing they could ever undertake to do, because—"in them ye think ye have eternal life." Some do not like the part of regular church attendance. Well, it seems to me there is altogether too much of this non-attendance among our Mennonite churches. What is the reason the Preybyterians, Methodists, and others are making more headway than we are. It is because they plant into their members the idea of Family Bible reading and prayer, mid-week prayer meeting and regular church attendance.

The trouble is, we are not as earnest and active as we should be. Some would rather go visiting. The story of a S. S. teacher will probably be a good illustration. He had not been in his place the Sunday before, and the Superintendent asked him why he was not to Suuday-school last Sunday. "Well we went over to John's a visiting, had not been there for some time, but my heart was with you." The preacher that related the story said he didn't care for a wagon load of hearts if the person was not there to do his duty. So it is with all of us; we all have some influence more or less, and we should be making use of it. Every hour that passes is gone. Then let us improve the opportunities by attending to our duties or, better said, to privileges. I think the pledge is a grand thing in this age of progressive religious work, and let us not be afraid of it. Why not keep abreast with the times? We can if we will, and get to work in the right way. Push, perseverence, grit, what next? *Success.*

ELI SHARP, *Congerville, Ill.*

MARRIAGES.

ROSENBERGER—RENNER.—On February 6th, by A. B. Shelly, Harvey L. Rosenberger of Telford, and Ella Nora Renner of Franconia, Montgomery county, Pa.

BOWMAN—SHUPP.—In Philadelphia, Pa., on February 6th, by N. B. Grubb, Gerson L. Bowman, deacon of the Bowmansville, Pa., congregation, to Mrs. Sallie A. Shupp, both of Reading, Pa.

CLYMER—DEUSCH.—In Philadelphia, Pa., on February 11th, by N. B. Grubb, Joseph B. Clymer, to Miss Mary Deusch, all of Philadelphia, Pa.

BEAN—GEARY.—In Philadelphia, Pa., on February 11th, by N. B. Grubb, Mr. Isaiah S. Bean, of Blooming Glen, Pa., to Miss Lettie Geary, of Beans, formerly of Quakertown, Pa.

ZIEGLER—REIFF.—On February 13th, 1892, at Schwenksville, Pa., by W. S. Gottshall, Edwin M. Ziegler of Harleysville, and Mary H., daughter of John D. Reiff, of Salfordville, Pa.

DEATHS.

WISMER.—On January 22, 1892, in Plumstead, Pa., Elizabeth, relict of Emanuel Wismer, aged 77 yrs., 1 mo. and 12 days. Interment on the 26 at the Deep Run church. Services by Samuel Godshall and Allen M. Fretz.

GALUSHA.—In Philadelphia, Pa., on January 27th, of consumption, James Corman Gulasha, aged 34 yrs., 8 mos. and 10 days. Funeral services on Jan. 30th by N. B. Grubb. Interment in Northwood cemetery.

SLOTTER.—On January 27th, in Zieglersville, Pa., of paralysis, William Slotter, aged 68 yrs., 4 mos. and 13 days. Interment in the village burying grounds. Funeral services by W. S. Gottshall.

YOUNG.—In Germantown, Pa., on January 30, Robert Young, aged 65 years. Funeral services by N. B. Grubb. Interment in Glenwood cemetery.

STAUFFER.—On January 31st, near Hosensack, Pa., Samuel O. Stauffer, aged 80 yrs., 5 mos. and 28 days. Interment on Feb. 6th at the Upper Milford church where deceased had been an active member from his youth. Funeral services by A. B. Shelly at the house and A. S. Shelly at the church.

STOVER.—In Philadelphia, at the home of his son, Peter Stover, on February, 1st. Peter Stover, aged 76 yrs., 2 mos. 19 days. Funeral services on the evening of the 3rd by N. B. Grubb. Interment the following day at Towamencin Mennonite meeting house, where services were conducted by Revs. Christian Allebach, and Michael Moyer.

DYKEMAN.—On February 3rd, in Philadelphia, Pa., occurred the sad death of Jesphine E. Dykeman, aged 15 yrs., 6 mos. and 25 days. She was sewing under a bracket lamp and accidently upset it when her clothes were ignited and she was so horribly burned that death ensued the next day. Interment at Keelys church, where W. S. Gottshall officiated.

FREDERICK.—On February 3rd, at the home of his father at Congo, Pa., Henry Alfred Frederick, at one time pastor of the Germantown congregation, aged 37 yrs., 5 mos. and 24 days. Interment at Sassamansville on the 8th. Services by Wm. B. Fox and Anthony S. Shelly.

HIESTAND.—On February 6th, near Hendricks, Pa., of scarlet fever, Mary, daughter of Samuel C. and Mary B. Hiestand, aged 4 yrs., 7 mos. and 6 days. Also on February 13th, of the same disease, John K., aged 7 yrs., 6 mos. and 29 days. Both were interred at Schwenksville Mennonite church, where both services were conducted by W. S. Gottshall.

WALTER.—In Philadelphia, of diptheria, on February 7th, Pruella Walters, aged 12 yrs., 9 mos. and 11 days. Funeral services by N. B. Grubb. Interment in Greenmount cemetery. A few days before her death, while alone in a room she wrote the following lines, and placed them in her sewing-box where they were found.

Kiss me mother! I am going
To that home of angels blest,
Where there's never any weeping
Where the soul will be at rest;
We shall meet again, but not to part;
Eternal then, that life shall be.
Though this parting makes you weary,
Mother, do not weep for me.

WELDER.—Suddenly of heart failure on February, 11th, at the residense of his son-in-law, Henry Stout, in Doylestown, Pa., Elias B. Welder, aged 69 yrs., 1 mos. and 14 days. Funeral on the 15th from the residence of his son-in-law Aaron Stout in Bedminster, Pa., interment at Keller's church. Services by Rev. Rothrock of the Reformed church and Allen M. Fretz.

BOOK NOTES.

THE TREASURY for February has many articles of great value and general interest. The frontispiece presents the portrait of Rev. N. Boynton, pastor of Union Congregational church, Boston. The sermons of this number are: "A Desert Experience," by Rev. N. Boynton; "The Fatness of God's House," by Rev. H. D. Williamson; and "Heaven," by Rev. J. L. Harris. President Gates, of Amherst College, discusses "Brotherhood in Highest Service," and Professor Fisher, of Yale University, "The Opportunities and Obligations of College Education." Dr. Cuyler gives a penpicture of Dr. Archibald Alexander, Princeton's first Theological Professor. The numerous other articles include one on the timely subject, "Chili—its Ignorance and Hopefulness as a Mission Field."

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For our Indian Mission during month of January.

From John Pleuert, Kan. S. S. collection, $3.86; P. A. Garber, Kan., children's gifts, $5.51; Rev. Corn. Friesen, Minn. $21.00; J. B. Risser, Neb., $15.00; Zions cong., Ia., S. S. collection $4.95; Edinburg S. S. Manitoba, $1.20; Henderson, Neb., cong., $11.90; sale of cattle at Darlington, $371.50; Pawnee Rock, Kan. cong., $7.90; Maria Stauffer, N. Y., $4.00; Bruderthal, Kan., S. S., $51.74; Hoffnungsthal, Kan., S. S. $10.37; Christian, Kan., cong., $53.19; Rev. U. Hege, for several congregations in Germany, $36.00; Summerfield, Ill., S. S. $20.78: Bruderthal, Kan., Cong., Mission Festival collection, $41.50; Gretna, Man., Sewing Circle, $30.00; Jacob Lemke, Man., $1.00; Dalton, Ohio, cong., $7.00; Emmenthal, Kan., S. S., $3.30; Anna Jantzen, Kan.; $1.00; Rev. S. F. Sprunger for various mission friends and organizations, $60.47; Loretta, S. Dak. cong., $10; Halstead, Kan., S. S., $14.35; Uriah Binkly, N.Y., 3.00; Josephine Wittmer, N. Y., $3.00; Lizzie Shirmer, Kan., $2.00; J. W. Baughman, Ill., $25.00; Moundridge, Kan., S. S., $34.47; Pandora, Ohio, S. S., $13.91. *Thankfully acknowledged,*

HERM. SUDERMAN, *Treas.*

FOR THE HALSTEAD INDIAN TRAINING SCHOOL.

From Jacob Krehbiel, Ill., $45.00; John Kloppenstein, Mo., $5.00; Zions, Lee Co., Iowa, sewing circle, $7.30; Gerhard Regier, Kan., $5.00; Gustav Harder, $20.00; Anonymous $5.00; West Swamp, Pa., sewing circle for Maggie Loenard, $15.00, for Benjamin Roadtraveler, $5.00; Moundridge, Kan. sewing circle, $6.00.

CHR. & SUSANNA A. KREHBIEL.

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D. GOERZ, *Treas.*

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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GETHSEMANE.

Go to dark Gethsemane,
Ye that feel the tempter's power:
Your Redeemer's conflict see;
Watch with him one bitter hour;
Turn not from His griefs away—
Learn of Jesus Christ to pray!

Follow to the judgment-hall—
View the Lord of life arraigned!
Oh, the wormwood and the gall!
Oh, the pangs His soul sustained!
Shun not suffering, shame, or loss—
Learn of Him to bear the cross!

Calvary's mournful mountain climb;
There, adoring at His feet,
Mark the miracle of time—
God's own sacrifice complete!
"It is finished!"—hear the cry—
Learn of Jesus Christ to die.

Early hasten to the tomb
Where they laid His breathless clay—
All is solitude and gloom;
Who hath taken Him away?
Christ is risen!—He meets our eyes!
Savior, teach us so to rise.

JAMES MONTGOMERY.

THE POWER OF CHRIST'S RESURRECTION.

The disciples, when driven from Jerusalem by the persecution of Herod, went everywhere "preaching Jesus and the resurrection." They recognized in the rising again of their Master from the dead the most striking fact in their message to mankind, and the fact that was most peculiar to the gospel.

"Christ that died, yea rather, that is risen again," was the good news of the new faith which won them to a nobler hope. The rising again of Christ is the visible symbol of the triumph of good over evil in our world and for our race. The conflict which seemed to culminate in his death stands alone in the world's moral history. In every other struggle there has been a mixture of good with evil on both sides. Something of wrong has clung to the champions of the best causes; some fragment of right, some perception of a half-truth, has animated the upholders of the worst. Once, and once only, in the world's history, was absolute and unsullied goodness arrayed against every form and manner of human evil. And, to all outward seeming, evil had won its complete triumph. They sealed the tomb, they washed their hands, they went to keep their passover with the feeling that this troubler of their peace and disturber of their conscience was disposed of. He was out of their way once and for all.

What if Christ had not risen, had not been "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead?" Then the heart of hope might well have died out of the breasts of men. It would have been manifest that evil was the mightier, that it actually controlled the course of the world, and that its triumphs were to form the substance of human history. It would have been the symbol of the world's moral despair. Men would have said, with Matthew Arnold:

"Now He is dead! Far hence he lies
In the lone Syrian town,
And on his grave, with shining eyes,
The Syrian stars look down.

"In vain men still, with hoping new,
Regard his death-place dumb,
And say the stone is not yet to,
And wait for words to come."

And Arnold admits that the loss of faith in the risen Christ is the loss of the grandest source of hope for the race. Out of his own disbelief grew for him the cheerless moral despair of his manhood's years, his surrender of faith in any divine help to overcome the evil in our own hearts. In effect it carried him back to the faith—nobly stoic, but utterly cheerless—of our pagan forefathers, and led one of our own poets to speak of him as

"Yet loyal to his own despair,
Erect beneath a darkened sky."

"Christ is risen!" These are the words of greeting with which Christians used to greet each other on each new Easter-day. They are the words of the grandest prophecy for the race and for each of us. He rises not alone. A resurrection life fills his church, touching the lives of his people in the most secret places and to the finest issues. They are raised up with him, and made to sit in the heavenlies with him. No base earthward desires need prevail over their spiritual life, which is quickened through him because of "the power of his resurrection." By many phrases and forms of thought the apostles labor to emphasize the unbounded significance of the resurrection and its far-reaching effect on human life,—on human lives. It is not to them an isolated fact of history; it is a very truth of spiritual experience. He is the first-fruits of them that slept, and all are to be made alive through him unto God. Being risen with him, we are therefore to set our affections on things above, because our life is hid with him in God. Hence the old prayer for Easter Day, that the God who has raised him will not only put into our minds good desires, but, by special grace preventing us, bring the same to good effect. The whole spiritual life of his people is to be wakened up to a new fruitfulness by this new power of the spiritual springtide which breaks over the earth from the open tomb of the Son of God.

Easter is the festival of hope. It bids us behold the world, our own lives, the lives of our fellow-men, in the light of the resurrection dawn. It prophecies the substantial victory of good over the evil there is in the world and in our hearts. It tells us that God brings his victories out of what seem the defeats of the good cause. It foreshadows the day when he shall have put all enemies under his feet, to reign over a joyful and willing people, filled with the risen life of the Son of God.—*S. S. Times.*

THE SUPREME LOVE

Separated unto Jesus! not unto a doctrine, nor an experince, nor a company of holy people, nor even unto holiness, but *unto Jesus himself.* Deaf and blind to all but Christ! The heart closed to all but the "Beloved." Dead to all else because so gloriously alive to Jesus! The crystalline purity of such an experience is beyond expression. If heretofore the heart was dead indeed unto sin by faith's reckonings, now it is slain by love. The holy deadness to the opinions of others is unconstrained and natural, because of the jubilant delight in the smile of Christ, that eclipses all the smiles and frowns of men. Such a one sees no man save "Jesus only." He even forgets to scrutinize himself. The joyous bride of the heavenly king does not think to search our motives to see that they are all love, so spontaneous is her heart's devotion. And the world is left so far behind that she has forgotten to notice her separation therefrom. Separation unto Christ makes holiness natural.—*Divine Life.*

SECRET SINS.

Canon Wilberforce said that one day, while walking in the Isle of Skye, he saw a magnificent specimen of the golden eagle, roaring upwards. He halted, and watched its flight. Soon he observed by its movements that something was wrong. Presently it began to fall and soon lay dead at his feet. Eager to know the reason of its death, he hastily examined it, and found no trace of a gunshot wound; but he found that it held in its talons a small weasel, which, in its flight, was drawn near its body, and had sucked the life-blood from the eagle's breast.

The same end befalls him who clings to some secret sin; sooner or later it will sap his life blood, and he falls down lost, lost. Therefore "let us lay aside every weight" and the pet sin we are harbouring, and that is drawing us down, and "let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith."

It needs no sharp ordeal, no costly passport, no painful expiation, to bring you to the mercy-seat; or rather, it needs the costliest of all; but the blood of atonement, the Saviour's merit, the name of Jesus, priceless as they are, cost the sinner nothing.—*Hamilton.*

Let us remember that each day is ordered by Almighty Love, and brings with it that measure of the bitter and the sweet which, according to the judgment of infinite wisdom, is most conducive to our true peace and welfare.—*Krummacher.*

The true aim of the highest education is to give character rather than knowledge, to train men *to be* rather than *to know.*—*Mark Hopkins.*

LIFE! WHAT WOULD'ST THOU HAVE OF ME?

Graduating Poem read at the commencement of the class of 1869 at the Ladies Seminary, Steubenville, Ohio, by Mary E. Knight, afterwards Mrs. C. H. A. van der Smissen, now deceased. [See Biographical Sketch, 4th page.]

Oh! that stern and solemn stranger,
How he beckons me to-day;
And he bids me follow, follow
As his footsteps move away.
I have met him in my childhood,
In my romping merry glee,
When his gaze was no restrainer
To my fancies, wild and free.

Palaces of sand and woodwork,
By my childish hands upreared
By one breath of his were scattered
Till no trace of them appeared.
But, he'd smile and look upon me
With such pleasant face again
That a tear was all sufficient
To dispel the look of pain.

But, our childhood wears a picture
Of Life's features, covered o'er
By the veil of truth and goodness—
That which now, we'd fain restore.
For behind that veil of beauty—
Golden woof which Love had made—
Were the solemn forms of duty
Clust'ring round the stranger's head.

Forms which bore no thoughts of sadness
To the heart in childhood's frame,
As the veil must first be lifted
By the teacher of all men.
Ah! that teacher of all teachers—
Sage Experience, Life's employ—
How he wipes *away* the picture
Of our youth-time's early joy!

Yes he journeys with the stranger
Through the fleeting years of time,
And he casts the lights and shadows
As the sunlight through the vine.
Sometimes brighter, sometimes dimmer
Are the lights on mem'ry's wall.
And as Life directs his fingers
He can paint the *shadows* tall.

Life would have of little children
Joyous, careless, playful days.
Days, whose suns *arise* mid singing
Sink in echoes of the lays.
Then, he comes with silent meaning
Beaming in his thoughtful eye
And in tones of kind entreaty
Bids us put our frolics by.

Put away the myths of fairies
And the airy castles break,
I have so much greater treasures
Which I urge you now to seek.
Let your aims be high and noble,
Wander o'er the realms of thought
With a vigor keen, and gather
Truths with richest fragrance franght.

And in all your strong endeavors
If the prize you fail to get,
Let not mere ambition haunt you
With a vain and sad regret.
Let humility of spirit,
Kindness, gentleness, and love,
Guide you in your daily actions,
That your conscience may approve.

But his voice grows stronger, deeper
As his duties round me play,
And he binds his claims upon me
And I dare not say him nay.
Oh! what gave these claims snch voices
That all whisp'ring in my ear,
Make a strange and mingled cadence
Yet, each one distinct and clear.

"In the thickest shades of darkness
If I call and bid you go,
Shrink not back and fear to follow
Gladly do your work below.
Scatter smiles of bright profusion,
Make me beautiful and true,
Just as yon regard my duties
Such will I appear to you."

Let us heed the gentle warnings
Of this monitor to-day;
Let the guiding star of action
Shed a clear and cheering ray.
Let our life below be brightened
And its tedium beguile,
Till a higher life be brightened
By a loving Father's smile.

THE CONSECRATION MEETING.

Read before the Convention of the St. Clair county, Ill. C. E. Union, May 1891, by the late Mrs. MARY E. VAN DER SMISSEN.

The consecration meeting, is one of the mile-stones on the way of Christian life. It is not just that which gives you in plain terms how far you are on the way, or how many paces are yet to go; nevertheless, it is a welcome mark, which invites the toil-worn, weary Christian to renewed diligence, and encourages the eager earnest ones to pursue the right way. What a company of travelers we are! and what strangers we might remain to each other were it not for this heart reading, and "back-door" introduction (as some one puts it) of the consecration meeting!

If, as a certain writer rightly says, "in human lot, there is a broad sameness as to heat and cold, summer and winter, seed-time and harvest," so in the spiritual aspect of it, it is no less true. Here we meet on a common basis, having our needs, hopes, desires, temptations, and struggles from the same common source, and none the less, our hopes, our faith, our anchor from the one true source. And here in this consecration service, may the spiritual sameness of our humanity, be represented in its beautiful variety—just as in nature, the grass, the flowers, the woods the mountains are harmonious in all their endless variety. Is it not a wonderful conception of God to make us as we are? And here in this service of consecration he manifests himself and his power in us to such an extent, that all experiences here given, are not something unlikely, and unable to awaken hope and effort in the lives of others, but the experiences of the humblest child of God and endeavorer for more light and truth, are similar to, and run in the same line, as that one who has made rapid strides, and higher attainments in the Christian graces, although differing in kind and degree. So much are we impressed with this, that the humble effort to do what is right from a timid, shrinking member is often the ground-work of the conversion of those who now, so ably, efficiently, explain and illustrate what consecration means, what it is, and ought to be.

There are sometimes objections made to this service, as being superfluous, but I hope these objections are only few in number; for no society, consecrated in its aims and work to do good, can prosper, to such an extent as those which have also, the consecration meetings. I know myself, and my own heart just enough to know that this periodical self-examination shows me just how much of myself is really offered. Is it not true, that at one time with applied zeal and earnestness, the Lord is pleased to bless our efforts and we feel wholly devoted to His service, but let a little unfounded opposition set in and unlooked for bigotry stand in our way, how soon we see that patience, has not had her perfect work, and a good many other corners of human nature, need special "consecration meetings," to show us whether or not, a "little of self, and some of Thee" remains.

"Take my silver and my gold," may well be sung, but many a man has made a profession of Christ and thought he had given himself entirely to Him, when such an occasian as a careful examination of all the nooks and corners of experiences and tendencies, such as these services require, would show him, that the glory of God, and the good of others was not his aim. The careful preparation which these meetings require, are fruitful sources to show this sister and that brother that this one's time and that one's energies have not been given to Christ. When you look out upon the studios, the professional rooms, the work-shops, the sewing-rooms, and the kitchens, and the high ways where humanity strives and toils (and what for)? give answer and say, whether for any one of these classes, the "consecration meeting" is unnecessary.

Sometimes, a difficulty arises, to have this meeting a blessed one, instead of a miserable attempt, or a flat failure; but the difficulty will not appear if a systematic and prayerful preparation for it be made before hand, and a topic for general consideration announced previously, and, if possible, select passages on the subject, for certain classes, or individuals, until the roll of active members is consumed. Music, prayers, all the exercises in the same line of thought, must make a complete programme for the hour, and now, what is lacking? Everything avails nothing, if the membership is not consecrated from the beginning. This service is paramount for the individual, and if each member makes it his and her concern to prepare for this offering as if it were the last opportunity for their Christian testimony, then the thought expressed by you, falling upon the unexpressed thought in my mind, kindles it into a flash, which is only one, of many scintillations which pervade the whole meeting and kindle a flame of Heavenly love, which inspires to holy zeal.

It is well to turn over the scruples of early prejudice and circumstances, and place them all on the scales of God's balance power. Let them not remain as a check on personal progress or hinder the pressing need of evangelization, for evangelization is the outgrowth of consecration.

There is much preaching by modern "evangelists" which is remarkable for its slight reference to the doctrine of repentance. Not so preached John. Not so Christ preached. Nay, "the Great Commission," as Luke records it, was "that *repentance* and remission of sins should be preached in His name among all nations." To these evangelists and those that hear them we commend the following sentiment, quoted by one of the papers from Philip Henry: "Some people do not like to hear much of repentance; but I think it is so necessary that, if I should die in the pulpit, I wish to die preaching repentance, and, if out of it, practising it." Christ did not spend His life in trying not to do wrong. He was too full of the earnest love and longing to do right; to do His Father's will.—*Phillips Brooks.*

It took me forty years, said an old man, to learn three simple things: *first*, that I could not do anything to save myself; *second*, that God did not expect me to; and *third*, that Christ had done it all, and all I had to do was to accept the salvation He offers and to live for Him.

TRAITS OF THE WORKERS FOR CHRIST.

The distinguishing traits of a true worker for Christ, as given in the passage in Luke, describing the sending forth of the seventy, are very striking. They are not just what we should have expected. We do not read about the constraining love of which Paul speaks (II Cor. 5: 14). This is taken for granted, since the "seventy" were willing to leave their homes and place themselves at the Lord's disposal, to go just where and how He pleased to send them. Neither do we read of any special talent in those sent. There is not a word about readiness of speech, quick discernment, or striking eloquence. These things are good in themselves, yet we find they can be dispensed with. The traits pointed out in our Lord's instructions are chiefly of a passive nature. They have to do with outward demeanor, such as can be observed by others, but such as can only spring from a right state of soul before God, and a right appreciation of the work He entrusts to His servants.

First, Christ's workers must be "as lambs among wolves." The expression is very strong. Lambs among wolves are defenceless creatures. They cannot assault and put their enemies to flight. They have no sharp claws or fangs, such as might strike terror into the foe. You do not expect a lamb to retaliate upon a wolf, or even to show fight with him. So must Christ's workers be in this world—meek and harmless, content to bear and to suffer, leaving their cause in the hands of their Master and Leader.

Secondly, they must not encumber themselves with the things of this world. Even in a journey taken for mere pleasure people will often narrow down their baggage to the smallest possible compass, that they may be the more free to accomplish the object of their tour. The journey of the seventy to announce the coming of Christ was but short, and their needs were few. No "purse" was required, since they could count on the hospitality ordinarily shown to strangers. The usual tedious round of Eastern salutation would have detained them too long, and its omission was a distinct avowal that their business was urgent. Here is another sign of the true worker for Christ. He knows the time for work is short, and "the night cometh," (John 9: 4), and he is ready to dispense with much that the world considers necessary. He will not be seeking riches, gathering together possessions, or submitting himself to all the customs and ceremonies established by the laws of this world.

But, thirdly, workers for Christ must go about their business in the spirit of friendliness and courtesy. The sweet salutation—"Peace"—was not to be omitted by the seventy in entering any house. And all Christ's messengers ought to be known by gentleness of manner and real, unaffected kindness—"Love without dissimulation," (Rom. 12, 9), for Christ's sake.

Fourthly, they must be marked by a contented spirit. The seventy were not to go from house to house to please themselves, but to remain quietly with those who first received them, "eating and drinking such things as they give," satisfied with the provision made for them. Just so must Christ's workers bear witness for Him by a cheery acceptance of the circumstances in which He places them. Such acceptance is a silent testimony to the full satisfaction found in Him, as well as to His power to keep.

These four traits—the lamb-like nature and demeanor, the freedom from worldly absorption, the unaffected kindness and courtesy, and the spirit of quiet contentment—are potent instruments in the work of Christ. They will accomplish what great talents cannot do. And they are instruments which fit the hands of the weakest and the youngest. There is not a Christian child who may not with these glorify God and be made useful in Christ's service.—*S. S. Journal.*

THE OLD WELL OF SALVATION.

One thing very discouraging to young Christians is that in their spiritual life they do not enjoy as rapturously or feel as profoundly as some older Christians appear to do. They cannot talk about prayer and the Word of God so feelingly and enthusiastically as the older brethren.

Do you see that old well in the orchard? Its rim is mossy and its waters are deep. It is a famous well. For miles around you hear people praising that cool, clear, delicious water. You come up to its mossy brim some day, you taste the water and quietly pronounce it very good; there seems to be nothing wonderful about it. But here comes farmer Grant. He has drunk from that well for years; he remembers how it tasted when he was a boy, when after a tedious confinement in a hot schoolroom, or a hunt for a stray lamb all over the great hill-pastures, or a long spell of hoeing corn, he came up to this very same well. Oh how exquisite the taste of those cool, sweet waters! Often when drinking now, he recalls that precious draught. He has learned to prize it not only in health but in sickness, when a hot hard lump was forming in his throat, or fever set on fire all his veins. "Ah this is good, delicious!" he has said more than once, and he prizes his well somewhat as the patriarchs prized the deep wells of Beersheba.

Now prayer and the Bible are in a certain respect like that old well. To be fully appreciated they must be used in joy and sorrow, in health and sickness, in prosperity and adversity. You will come some day to these waters of prayer and God's Word and will say, "Oh how precious is a draught from this old well, water from the hidden springs of God's grace!" To-day you may speak with less emphasis. Do not be discouraged. Wait. Your appreciation of spiritual opportunities will increase. The great thing is to use the well, to have a beaten path to it, and to go often. That you drink of the well daily is of greater moment than your ability to rapturously tell how much you enjoy it.

CHRIST'S OWN REST.

Christ's life, outwardly, was one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time till the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to him and found rest. And even when the bloodhounds were dogging him in the streets of Jerusalem, he turned to his disciples and offered them as a last legacy, "My peace." Nothing ever for a moment broke the serenity of Christ's life on earth. Misfortune could not touch him; he had no fortune. Food, raiment, money—fountain-heads of half the world's weariness—he simply did not care for; they played no part in his life; he "took no thought" for them. It was impossible to affect him by lowering his reputation; he had already made himself of no reputation. He was dumb before insult. When he was reviled, he reviled not again. In fact, there was nothing that the world could do to him that could ruffle the surface of his spirit.

Such living, as mere living, is altogether unique. It is only when we see what it was in him, that we can know what the word "rest" means. It lies not in emotions nor in the absence of emotions. It is not a hallowed feeling that comes over us in church. It is not something that the preacher has in his voice. It is not in nature, nor in poetry, nor in music—though in all these there is soothing. It is the mind at leisure from itself. It is the perfect poise of the soul; absolute adjustment of the inward man to the stress of all outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm of an invulnerable faith; the repose of a heart set deep in God.—*Prof. Drummond.*

WHITHER BOUND?

In Rome, two thousand years ago, there were guide-boards on the main avenues leading out of the city pointing to Germany, to Egypt, to Spain, to Gaul; rather far-off places these roads led to, but they showed how great Rome was. Life is not only a path, or a journey, as everybody calls it, but it leads to a destination. Now, what puzzles me is, that anybody, old or young, should forget this—that the path of life leads to something. I do not mean merely to something in the future life, but to something here in this life. It is as sure as fate; yet I see a great many persons who do not seem to have ever heard that life leads to something. I see young men and boys drinking and swearing and reading bad books and vile papers, and I wonder if they know where such paths lead to. When we see a grown man staggering along the street with his mouth full of oaths, we say, 'Oh, you foolish man; you know not where your path is leading!' If he would take God's Word and hold it down as a lamp about his feet, he would find them very near a steep precipice, at the foot of which are strewn dead men's bones.

"I think one is never too young to look and see which way his path leads. But a better thing still is to say, 'I will take God's Word, His commandments and all the tender words of our Saviour, and use them as a light to show me the path of my life.' "—*Sel.*

The majority of men who have succeeded in life have been unable to point to unusual opportunities. They have made the best of the passing time and prevalent surroundings. To the one man who finds the large weighty nugget of gold, at which the world wonders, there are hundreds who sift the precious metal out of the sand in tiny particles. But they who thus obtain it by care and perseverance may accumulate as much of wealth as the more fortunate seekers.—*Dr. Hitchins.*

The tree will not only lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is, "What is the inclination of my soul? Does it with all its affections and powers lean toward God, or away from Him?"—*Gurney.*

A good name is a great treasure. It will be yours if you keep straight forward in the path of dnty and usefulness. But remember that a good name is easily forfeited, and hard to win back when once lost.

THE MENNONITE.

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QUAKERTOWN, APRIL, 1892.

Bro. J. B. Baer visited a number of congregations in Ohio and Indiana during the month of March.

Bro. Samuel Lantz of Gap, Pa., has accepted an invitation to spend Easter Sunday with the Hereford congregation.

Bro. David Goerz has made a second remittance to Russia for the relief of the famine sufferers. The two remittances together amount to $2450.

The organization at Souderton has been delayed owing to some uncertainty in reference to the church building on the use of which they had counted. It is hoped that the difficulty will be overcome and the organization soon completed.

A Young Peoples' Society of Christian Endeavor has recently been organized in Schwenksville, Pa. It is composed of members of the different denominations of the place. Bro. W. S. Gottshall of the Mennonite church was largely instrumental in bringing the organization about.

From a paragraph in the *Bundesbote* we infer that the congregation at Wisner, Neb., has been for some time and still is in want of a pastor. The people there take a lively interest in the work of our General Conference and they are anxious for their own preservation and growth as a flock as well as to assist in the general work for the Master. May the Lord soon answer their prayers by providing a shepherd for the flock.

Missionary H. R. Voth, together with his father and Bro. Peter Schroeder of Kansas, sailed in the steamer "Trawe" from New York the latter part of February. He is on a six months leave of absence for a much needed rest from his wearing labors in the mission-field. He expects to visit various European countries especially also his old home in Russia, and most probably will extend his journey to the Holy Land.

A number of our Sunday-schools are preparing to have special services on Easter Sunday. This is quite appropriate. Special services now and then are an advantage to a school in bringing variety into the work and if in these services we can emphasize in the minds of the people the central doctrines of Christs work of Salvation a double good will be accomplished through them. We hope to get brief reports of these festivals for next number.

OBITUARY.

Mrs. Mary E. vander Smissen, wife of Rev. C. H. A. vander Smissen, died at their home in Summerfield, Ill., on the 13th of February. She was the daughter of George and Keziah Jane Knight and was born near New Castle, Coshocton Co., Ohio, on Nov. 19, 1845. Her father was a farmer and thus her childhood and youth were spent with the exception of a few years, on a farm near New Castle. In this home, around which clustered so many cherished remembrances of happy days, she received her early training—a training which was in every way normal, laying a broad foundation for her later unexceptionable fitness for the varied duties of her life. Though constitutionally weakened by a severe sickness with scarlet fever at the age of six, she was always fond of work and her naturally skillful hands were early trained in such work as sewing and other household duties, while at the same time her intellectual and religious culture were with equal care provided for by her parents, who appreciated the value of a good education founded in a knowledge and fear of the Lord. At an early age she became a member of the Presbyterian church of which her father was an elder.

Having improved the available school advantages at home, she afterwards attended the college at Hayesville, Ohio, then under the able and Christian guidance of Dr. Diefendorf. Later having taught several terms in Utica and in Muskingam county, she took a full course in the Steubenville Ladies' Seminary, graduating from this institution with honor in 1869. Being compelled to abandon her intention of becoming a missionary on account of her health, she again turned her attention to teaching. She taught various terms in the Academy of her brother, Prof. L. Knight, Ft. Madison, Iowa, in the Academy at Mt. Pleasant, Iowa, where her brother-in-law, Rev. L. M. Belden was teaching, in Morgantown, W. Va., and in the public schools of Coshocton, Ohio.

While teaching at the last place during the winter of 1880-81, she became acquainted with her future husband, who came there as teacher of German. She herself took German lessons of him and the acquaintance developed into friendship and this led in June 1881 to their engagement. The marriage took place the following October, Mr. vander Smissen having in the meantime accepted a call to the pastorate of the Upper Milford congregation at Zionsville, Pa., and entered upon his ministry there.

Both in the home of Mr. vander Smissen's parents in Hayesville, where she soon acquired an intelligent use of the German language, and afterwards in her new home in Zionsville, Pa., her sincere Christian character united with her amiable ways, won for her the love and esteem of her relations and associates. Immediately after their marriage she was at her request received as a member of the church of her husband, and from that time to her death she was his devoted, faithful and efficient helpmate in his pastoral labors. She always took a deep interest in the spiritual welfare of their charge and especially of the young, actively assisting, whenever possible, in the work of the Sunday-school and other meetings of the young people.

In 1884 the pastoral charge was enlarged by the addition of the Hereford congregation, and though she could not become so generally acquainted with the members of this congregation on account of the distance, her beneficient influence working with and through her husband's labors preceptibly extended itself to this part of the charge. Thus they labored together in the two congregations for a period of over eight years in all, till in 1890 Mr. vander Smissen resigned the charge, accepting a call from the congregation at Summerfield, Ill. In this new field again she was active as far as health and time permitted in furthering the Master's cause working and praying with her husband for the upbuilding of the church.

While living at Zionsville, two children were born to them, a son named Karl Christian, and a daughter named Jennie Alida—two dear children in whose lives shaped largely by the mothers care and training in infancy and childhood, as well as in the lives of many others whom her potent influence touched, she continues to live though no longer among us.

In her bodily death she became the victim of that subtle but so often fatal disease, the grippe. A severe attack of this disease in the spring of 1890, left her too weak for the excitement necessarily incident to tearing up and away from a home and the people to whom she had become so closely attached, and the ordering of a new home in the new field of labor. To all this came a severe sickness of her mother and the death of her beloved father-in-law, father vander Smissen. Nervous prostration followed, from which she suffered more or less for the greater part of that summer. Then came a year of improving health, though also of new trials in the sickness and death of her mother and the feeble condition of her father. However her health continued to improve and when on last January 4th she was further relieved by the removal of her father to the home of her younger sister at Lebanon, Ill., she seemed to have been granted a new lease on life and she entered with new interest and zeal into the enjoyment of her home and the work of the church. But the new lease was of brief duration.

"On January 18th," so writes the bereaved husband, she became sick with the grippe. She was in bed on Thursday and Friday, but Sunday, Jan. 24th, found her in church again. A relapse set in on Monday, developing into pneumonia. On Saturday, Jan. 30, she bade farewell to her husband and children. With him she talked for hours, knowing how much he would miss her, and knowing too so well his nature she spoke to him so comforting and loving, unselfishly forgetting her own condition and feelings, comforting him, that these last hours of loving intercourse were the crowning hours of over ten years of happy married life. She seemed to think of everything that he might wish to ask her afterwards. When he wanted to restrain her from talking so much, she said, 'Oh, let me speak to you while I can, then I can die peacefully if it is God's will. But I am not tired of life; if it is God's will, I would like to stay with you and the children, but our Heavenly Father knows best and if He wills it so, I am glad to go to our Lord Jesus and to *Grosvater*, to Grandma, and to Dr. Richardson. If it will seem too hard for you, dear, thank God for the ten years we have had and enjoyed each other—oh, how happy we have been! and thank Him for the children and the many blessings we enjoyed together and the many privileges you will have even after I am gone.'

"It was two weeks after she had so arranged her earthly affairs, weeks of hope and fear and of suffering until she died at 11.40 a. m. on the 13th of Feb. 1892. The congregation and friends showed their sympathy in many ways. On Tuesday funeral services were held and then the loving hands of the Christian Endeavorers, whom she had loved so dearly, carried her remains to their last resting place.

"She was a dear, loving, faithful, unselfish and in every way accomplished Christian wife and mother, a true helpmate of her husband in Sunday school, Christian Endeavor Society, Ladies' Missionary Society, and Young Girls Mission Band. Her memory will be blessed by many, and most by those who knew her best."

Death again has entered into one of the families of our Mission-workers in Indian Territory. Philip, the infant son, and the only child of brother and sister J. H. Schmidt, at Darlington, died on Tuesday morning, March 15th, after a severe sickness of but twelve days. Sister Schmidt had gone with the child to Kansas, to visit her parents. Here the child took sick and died. Brother Schmidt being informed of the serious illness of their child also hastened thither, arriving in time to see the child pass away. Brother and sister Schmidt have our deepest sympathies in this their sad bereavement.

NOTES FROM PHILADELPHIA.

Our pastor, Bro. Grubb, began a series of illustrated sermons on Sunday evening, March 7th, the first being on the Parable of the Sower, and the second (March 13) on the Interview between Nicodemus and Christ on the New Birth. These sermons are unusually attractive, and there is a good attendance. The impression made by the illustration themselves is of no small consequence.

On Thursday evening, March 17, the Ladies' Aid Society celebrated their second annual love feast in the lecture-room of the church. Although the snow was falling thickly, the room was filled comfortably. Addresses were made by Rev. Mr. Fluck, pastor of the Moravian church in Palmyra, New Jersey, H. G. Allebach, and Charles H. Moyer. The pastor then read the yearly report of the Society which was in every way gratifying and encouraging. After the devotional exercises were finished, a cup of coffee and a slice of cake were served to each one present. A very enjoyable and memorable occasion it was to every one present, and did much to arouse interest in church work. A very successful collection was lifted.

Our Young People's Society, since March 10th holds its meetings once a week in the lecture-room of the church, instead of bi-weekly as heretofore. This change was made with the belief that it would be, in many ways, forth better to all concerned. Our programs are alternately devotional, and literary The devotional meetings are practically those of the Y. P. S. C. E. type, and founded on C. E. topics. The literary meetings are devoted to the usual literary exercises, embracing, declamations, readings, extemporaneous speeches, and the like. The present officers are: President, Joseph B. Bechtel; Vice President, Silas M. Grubb; Recording Secretary, Annie McQuarry; Corresponding Secretary, H. G. Allebach; Treasurer, Wm. Deusch. At the same time, the following committees were organized: Com. on Entertainment, Lookout Committee and Finance Committee.

On the whole, we have established everything on a firmer basis, and by our attempts to make our meetings as interesting as possible, we hope to enlist the co operation of all the young people in our church. At the same time we wish to open a communication with the sister societies in our churches, and give ourselves opportunity for continual improvement. The readers' prayers are solicited for our success.

H. G. ALLABACH.

MISSION FESTIVAL AND CONFERENCE

The regular semi-annual meeting of the Eastern District conference will be held in the West Swamp church beginning on Tuesday, May 3. The opening services will be led by the Brethren J. H. Oberholtzer and S. Ott, the former preaching the regular conference sermon. Ministers, deacons and members of the congregations within this district are cordially invited to attend. A full representation of all the congregations is desired. The sessions are open and visitors are always welcome. The Lord guide the work of the conference by His Spirit that His cause may be advanced.

Preceding the District Conference there will be held a mission festival and ministers' conference, beginning on Sunday afternoon, May 1st. The following is the program for these meetings:

I. MISSION FESTIVAL.

Sunday, May 1.

2.30 p. m. HOME MISSIONS.

1. What do we understand by home missions? A. S. SHELLY.
2. The object and the necessity of home mission work. J. B. BAER.

7.30 p. m. FOREIGN MISSIONS.

1. Why do we engage in foreign missions? J. S. MOYER.
2. What is required to carry on the foreign mission work effectually? WM. S. GOTTSCHALL.

Monday, May 2.

7.30 p. m. YOUNG PEOPLE'S WORK.

1. Work for Young People in the Church. A. M. FRETZ.
2. The training of young people for church work. N. B. GRUBB.

II. MINISTERIAL CONFERENCE.

Monday, May 2.

9.30 a. m. Opening devotional exercises by N. B. Grubb.

1ST TOPIC. The relation between the Law and the Gospel and what place should each occupy in our preaching? J. S. MOYER.

2D TOPIC. Exchange of Pulpits: Its advantages and disadvantages. N. B. GRUBB.

2 p. m. Devotional exercises by A. M. Fretz.

3D TOPIC. Preparation of sermons: Its necessity, and how it should be done. WM. S. GOTTSCHALL.

4TH TOPIC. The necessity for the work of lay members in the church, and how to meet this necessity. A. S. SHELLY.

Answering and free discussion of referred questions.

A general invitation is extended to all who can attend these meetings. Lay members are especially welcome also at the ministers' conference. Come, let us both build and extend the walls of Zion.

THE SITUATION IN RUSSIA.

Though it is to be presumed that the readers are more or less informed on the subject of the famine in Russia, the following extract from a letter written by a member of our own "household of faith" in that stricken country, will be of interest. One may at least be assured that these are not exaggerations as is too often the case with newspaper accounts. Surely the statement of such dire want should meet with charitable responses from those whom the Lord has blessed with "plenty and to spare."

Joh. Bergmann, a member of the Mennonite congregation at Lysanderhoeh, Russia, writes in answer to a letter from B. Warkentin, of Newton, Kansas, under date of January 21, 1892, among other things as follows: Now that I have decided to undertake, with God's help and the assistance of several brethren, to work with you in this work of love, I promise herewith to do all in my power that whatever money your committee may send me shall be applied where most needed. It will, in my opinion, be necessary to visit some of the poorest villages and thus gain a personal knowledge of the situation and decide how best to help.

It is reported that in most all the villages the benevolent people have united, mostly under the leadership of the clergy, though frequently also under responsible private citizens, to see to it that the money assistance received from private sources be most advantageously and economically applied. Almost everywhere kitchens have been instituted, where the poorest of the poor receive daily one meal. For the evening meal they obtain then the allowance of bread from the government board, viz: 30 pounds per month for every person of an age unable to work. Those of a working age receive nothing from the government, though employment is absolutely not to be found. In most places, however, there is generally not enough to feed more than one-half or even one-third of the poorest so that one gets his turn for a warm meal often only after one or two fast days.

Frequently, too, these provisions run out altogether, and then the famishing people are often driven to the use of otherwise loathsome food, such as the flesh of old horses and bread made of the ground seeds of weeds, and the like. To the praise of these people be it said that in the pressed circumstances cases of stealing have thus far been seldom heard of. Many however go around begging veritably clad in rags while the thermometer (Reaumer's) ranging from 25 to 30 degrees below zero. Everything in the way of clothing that can be spared has already been given away, every one generally gets a piece of bread, sometimes also warm food, and now and then even money is given them, though it is impossible for our people to give much as it will require the utmost efforts on our part to keep ourselves, i. l. the members of our congregation out of actual want. Many families among us experience more or less deprivation and many a tear may fall on dry bread which must be eaten with nothing but a little wheat coffee or tea.

It will be of course necessary to use the money sent us in purchasing and getting it with the least possible expense to the place where it is needed. We think it will be best to put the provisions thus secured into the above-named kitchens in the poorest villages, thus working hand in hand with the economical and praisworthy charity already arranged. By this it should not be understood that special cases of need, here and there also among our own number, may not receive attention and help.

It is the absence of love to Christ, not its fullness, that makes us so impatient of the weaknesses and inconsistencies of our Christian brethren.—*Mrs. Sallie Frierson Paden.*

MISSION DEPARTMENT.

FROM OUR MISSIONFIELD.

FROM MISSIONARY PETTER'S REPORT.

Missionary R. Petter introduces his first Quarterly Report to the Missionboard by quoting the latter part of Ps. 90:10, and, says, "How true is this word in reference to the shortness of time! We realize its truthfulness every hour, every day, every year, yea, even while we are reading this passage! Everything is passing away! Nothing remains! This has been our experience during the past quarter. It appears to us as if it had been but yesterday, and not three months ago, that we came here, so quickly has our time passed by. Although our work here has been almost the same from day to day, yet not one day seemed long to us. We have much reason to thank God for His gracious guidance during these months, and we are greatly encouraged in the work in which we are yet so young and inexperienced. Yea, God is faithful and true; He does not forsake His people and we are confident, He will not forsake our mission.

As the dear Missionboard knows, we came to Cantonment on October 1. The first days after our coming here were devoted to making ourselves at home. And shall we say that we were pleased to again have a home, and that in the midst of the field of labor for which we had so long been longing! No, we can not express the delight then experienced! The unpacking and arranging of our things did not take long, and we at once went out to the Cheyenne camp. We visited several tents and at last we came to a tent where a council of old Indians was held.

There we stood, almost speechless, amongst them. All we could tell them was, that we desired to learn their language. They said, 'good', and promised to assist us in doing so. That was all for the first day. The next day we went out again, and all went well. They did not speak much to us; but what could they have said to us, so that we could have understood them? So we took a hold of some of the first and best objects, or pointed to them, and they gave us their names. In this way we proceeded for many weeks, they telling us the names of different objects and we noting them down. In the morning, at noon and in the evening we tried to arrange in writing what we had learned, and then to study the different words. In this the children here at school gave us some assistance, more especially so in the more easy words. A young Cheyenne, who understands the English language well, assisted us for some time in studying the more difficult words. Although we had in the whole comparatively little assistance from English speaking Indians we have already learned so much of their language that we can understand a great part of what they are saying and are able to speak some, and also to repeat some few easy passages of Scripture, to them. The language does not seem so very difficult to learn. It is very rich in different forms, which makes it very flexible and by which the use of adjectives is almost made superfluous. Nouns are declined in a manner similar to the one in which we conjugate our verbs. The Cheyenne does not say 'my bread', 'thy bread' &c., but he changes the noun bread and says, 'I bread', 'thou breadest', he breads', &c. This seems to be the case with nearly all nouns. Verbs which express the same kind of action are changed in order to make them correspond with their animate or inanimate subjects as the case may be. When we, for example, say, the street makes a curve, God made the world, God made man; we use the word make or made in all three cases. The Cheyenne however has three different forms for the verb make or made. In the first example both street and curve are inanimate objects, and the verb 'make' must have its adapted form. In the second example God is animate and world is inanimate, so the verb must be changed accordingly. In the third example where both the subject and the object are animate objects, the verb 'made' must again be pronounced differently. This is the same with all verbs. So much about the study of the language."

"Now, you may ask, what impressions have you received from this people"? In answer to this question we would say, our first good impressions have not subsided. On the contrary they have been strengthened. We are encouraged in our work by having become better acquainted with this people. It is true, sin is prevalent among them the sin of lasciviousness in particular. But they are heathens. What better can we expect of them, while there are numbers of white people around them who are not any better but even worse than they in this respect! The Cheyennes are a proud nation whose earlier energy and firmness are still seen in some of the better class of representatives among them. Their nerves are firm and full of vitality, especially with those of them who are over 25 years of age. If these Indians get converted they will make firm, decided Christians. They will most surely not die out. But they must be converted, not merely civilized. Civilization without conversion will not accomplish much, as examples amply prove.

Our object has been, as much as possible, to gather the english speaking Indians. In this we have thus far been but partly successful. Some of them come to our Sunday morning services. With these we then generally have some private talk afterwards. For this we always had an opportunity yet, both with the Cheyennes and Arapahoes. We hope in the future to be able to draw in more of these young Indians. We also had some earnest talks with the larger of the children here at school and with those who have been baptized. These children, although they are weak and undecided yet, and lack the experience of a new life in Christ, are on the way of truth. They seek and they desire to have Christ to dwell in their hearts. We prayed with every one of them, and they prayed too, asking God to forgive them their sins and let His light shine in their hearts. The baptized ones frequently come to us telling us of the temptations with which they are beset, not only among their own people but among white people too. Who can wonder if these tender plants, baptized in the midst of storms and temptations of all kinds, sometimes yield and are gradually drawn away from the truth! How often did not some of us stumble and go astray even in the midst of Christianity surrounded by a Christian atmosphere! Should we not have compassion on these tender plants and try and nurture the little strength they possess by our earnest and incessant intercessions for them!"

"We are very friendly received in all the tents during our visits in camp. The Cheyennes are getting quite confidential with us and they try hard to assist us in learning their language in order, as they say, that we during the summer (?) may tell them "heaps of Eamavika" (God). Many of the old Cheyennes manifest a desire to hear the truth. They frequently ask us questions about God. This is also the case with many of the younger ones who can not speak english."

"In order to show you that we have reason to be encouraged in our work I will give you a few incidents. Whenever we speak of God or read a passage of Scripture the Indians listen very attentively. Afterwards we have a talk with them on what we have read. In speaking on religious subjects the Cheyenne always speaks more slowly, more distinctly and with a certain amount of reverence. Frequently the Indians come to us 'To see the Book of God and to hear more of God.' Several weeks ago an old Indian remained with us three hours looking at Bible Pictures. The picture of the Good Shepherd made a deep impression upon him. Again and again he desired to see that picture, saying, 'How God has loved us.' Another one came three times in a day to have John 3: 16 read to him. 'And God is love—love,' he repeated over and over. He earnestly pleaded that we should give him the paper on which this passage was written. We told him it would not do him any good as he could not read it. 'O, I will get some one to read it for me,' he said, and took the paper and concealed it under his blanket. When out in camp we are frequently requested to repeat our Scripture passages to them. One woman was so anxious to hear that she invited us to remain with them over night and talk to them of God. At present they inquire much about Europe, about the 'Great Water,' about our relatives, and why we have come to them."

A few weeks ago we were in a tent where a number of women were assembled. An old grandmother turned to my wife and asked her where her relatives and her mother were. My wife told her she had left her mother beyond the 'Great Water' to come to them. They all stood and gazed at her when the old woman asked her again, whether this was so. As my wife assured her that this was the case, the old woman put her hand to her mouth, while tears ran down her cheeks, and all united in a long, deep groan."

"Surely beneath this rough crust of clay there is the human heart, created by the same hand of God which created ours. May the rays of everlasting light fall into these hearts and enlighten the eventide of this people before the morning of eternity dawns upon them!"

A poor Scotland lady was in the habit of giving a penny daily for missions. One day a gentleman gave her a half shilling, telling her to buy some meat for herself, knowing that she had not had any meat for a great while. The good woman thought to herself," I have felt very well on my meal-soup thus far, and I will give this half shilling to the Lord too. This incident came to the knowledge of a mission-director and he narrated it at a mission meeting held at the house of a nobleman. This made a deep impression upon the nobleman and his guests, and the nobleman confessed, that he had never denied himself a single bite of anything for the Lord's sake. He immediately pledged himself to increase his yearly contributions by $2500. Others followed his example and before the meeting dispersed $11,000 were collected. This shows how apparently little deeds may bring rich fruit. Dear reader, how much do you deny yourself for the Lord's and His cause's sake?

SUNDAY SCHOOL.

"The world desire for their children that which is earthly and perishable, such as money, honor, fame and wealth. From infancy they train them up to vice, pride, haughtiness and idolatry. But with you, who are born of God, this is not the case; for it behooves you to seek something else for your children; namely, that which is heavenly and eternal; and hence it is your duty to bring them up in the nurture and admonition of the Lord."

Menno Simon.

POINTS ON THE LESSONS.

Lesson 1.—April 3rd.

The Way of the Righteous.—Ps. 1: 1-6.

Way and *path* are figurative expressions frequently used in the Bible to denote the manner of life, mode of dealing, course of conduct and action. The psalmist here shows the blessedness of the righteous. This consists in avoiding all needless intercourse with the wicked, v. 1; in delighting and meditating in the word of God v. 2; in being active in fruit-bearing, vigorous in profession, and prosperous in service v. 3; in having the assurance, though it leads through many storms and difficulties, that the way is known to the Lord. Righteousness is God's first requirement and should be our first aim. This righteousness the Lord Jesus has wrought out for us and now offers it freely. Surely the path of the just is as the shining light, see Prov. 4: 18, 19.

Lesson 2.—April 10th.

The King in Zion.—Ps. 2: 1-12.

The opposition, victories and promises spoken of in this and similar psalms were fulfilled in David's time and person only in a lower and imperfect sense. Their high and absolute fulfillment is in Christ, the everlasting King of David's line who "must reign till he hath put all enemies under his feet," 1 Cor. 15: 26. Christ, the anointed of the Lord was and is still counseled against by enemies. His authority was and is still rejected by many. But notwithstanding this, He is set as King in Zion, having the heathen as an inheritance and the uttermost parts of the earth as a possession. True wisdom and blessedness is in submission to his rule, serving him with fear and rejoicing. Christ should rule *in* and *over* us. Against this rule is opposed the three kingdoms of sin, Satan and Anti-christ.

Lesson 3.—April 17th.

God's Works and Word.—Ps. 19: 1-14.

God has given us two volumes concerning himself to study: The book of nature, his work; and the written book, his word. Of these two we learn in this psalm. Both these volumes must be studied to know God aright, and the true way to Him. The firmament with its constellations, and the movements of the planets causing change of time and seasons, declare in unspoken and unwritten language, the opulence, the wisdom, the power, the providence and the majesty of God; while the written word which is perfect, sure, right and pure as a rule of faith and practice makes all who follow it wise unto salvation. It reveals our sinful state and leads us to the Savior. The better our acquaintance with it, the more we learn to confide in and commune with its author, vs. 13, 14.

Lesson 4.—April 24th.

The Lord my Shepherd.—Ps. 23: 1-6.

Among all the beautiful psalms, expressing comfort and assurance, this one is no doubt in the experience of many the crowning one. Many a sin broken heart, many an afflicted and troubled heart has found in these simple statements of Gospel truths, peace, rest and comfort, in finding the Shepherd of Israel's king, its shepherd and provider. They are the words of the truly consecrated and trusting soul. The one who feeds upon the green pastures of God's ordinances and promises, and drinks the still waters of a happy life. Whose feet are guided in the path of uprightness for God's sake. Who in the dark valley of affliction, temptation, suffering and death can say, "I fear no evil." Who has the assurance that when absent from the body it is present with the Lord and can rejoice forever in the fulness of his love and blessings.

If thou wouldst fiud much favor and peace with God and man, be very low in thine own eyes. Forgive thyself little, and others much.

LEIGHTON.

Our lessons for April, as well as a few in the next month are from the psalms of David. This gives us, as teachers and scholars all an opportunity to study some of these precious gems and to make them our own.

In Polynesia a missionary was once reading the third chapter of John to a number of natives. When he had finished the sixteenth verse one of them interrupted him, saying: "What words are those you read? Let me hear them again!" On reading them the second time the man rose to his feet and cried out, "Can that be true? God loved the world when the world did not love Him?" "Yes," said the missionary, "the love of God transcends all human expectation; and those who repent and believe shall have everlasting life." At this announcement the man was completely overwhelmed.

David prized God's word, how much more should we, who have not only the law and the prophets, but also the Gospel of our Lord and Saviour Jesus Christ. In France a man was selling Bibles at the gate of a city. He held one in his hand, and called out to everybody, "Here is all the gold in the world for a shilling." A little boy came to him and bought a Bible for a shilling. He took it home, read it and was converted. His father and mother were also converted from reading it. He died full of joy. He had found out that his shilling Bible was worth more than all the gold of the world. Can our Sunday-school scholars tell us why the Bible is better than gold?

"I stood on the beach looking off upon the sea, and there was a strong wind blowing, and I noticed some of the vessels were going that way and other vessels were going another way. I said to myself: 'How is it that the same wind blows one vessel in one direction, and the other in another direction?' I found ont by looking that it was the different way they had the sails set. And so does trouble come to this world. Some men it drives into the harbor of heaven, and other men it drives on the rocks. It depends upon the way you have your sails set. All the Atlantic and Pacific oceans of surging sorrow cannot sink a soul that has asked for God's pilotage."

TALMAGE.

THE YOUNG PEOPLE.

CORRESPONDENCE FROM DEEP RUN.

I come with a few words of news and a few thoughts I would like to express; since we have been repeatedly invited and requested to contribute to these columns. I am much impressed with the words of Scripture: "The Spirit and the bride say, come; And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely." While we ourselves are partaking of the rich blessings of the Gospel of Christ and enjoying religious worship and its benefits; we should also join in, in the general invitation to others who are yet thirsting, and help to encourage those who are kneeling at the fount and drinking. Eli Sharp's letter in the last number of the MENNONITE impressed me very much, I am glad to read such views of Young People's societies, they are exactly my views. He says, "to get the members of *Christian Endeavor Societies* to say something on the topic is the most difficult part, yet without it there isn't enough juice in the meetings." How true, we must have life and activity in the prayer-meeting. A prayer meeting that drags itself along by force is not a success. I fear we all lack in this respect more or less. In spiritual work, as well as in temporal work, we should do with our might what our hands find to do, and this negligence and backwardness in the meetings can, I believe, be overcome. To this is also required, as the brother says, praycr, united, earnest and long continued prayer to Almighty God. And this not alone in the meetings, but out of meeting as well, and when we pray let us in particular carry the timid and the backward to the throne of grace in all faith taking God at his word, and the result will be wonderful. I also agree with the Bro. when he says, "the pledge is a grand thing in this age of progressive religions work." Let us not be afraid of it. The one great trouble I believe with too many of us Christians is, we want to look to others, to those around us in the church and what is worse out of it, and shape our plans to suit them all. Let us look more to God and see whether our plan of work suits him. If the answer comes, "well done," then let us work regardless of whom it may affront.

I am a member of the Deep Run *Young People's Society*. Our last meeting was on Sunday morning, March 13th, which was a Bible reading on *God's Covenant with us*, conducted by Bro. Aaron F. Myers, in the absence of the pastor, who was called to officiate at a funeral. We have no reason to murmur, our society is in a prosperous condition, and I believe it to be a blessing to the Sunday-school and the church; but I notice the same timidity in speaking on the topic that Bro. Sharp speaks about.—*Correspondent.*

Through God's guidance the army of Christian Endeavor has accomplished much. It has planted in the hearts of the young people convictions and enthusiasms that are to give to the next generation new missionaries, Christians well equipped with the Bible, hosts of consecrated givers, men and women who will witness for the Lord Jesus Christ every day in the week. It has promoted deeper spiritnality, widened the horizon of God's kingdom, taught unity in diversity, made duty a privilege, has tended to cure religious tramping. For all these we thank God,

and I for one bless his name for giving me a part in the warfare against a common enemy. Above all, I am thankful at this time for the future before us with its possibilities. The coming years are full of promise; the history of the past is the prophecy of the future. Shall we not pray more and more for a spirit that shall be *evangelistic?*

Gen. Sec. J. W. BARR, in *Golden Rule.*

THE REFORMED CHURCH AND THE Y. P. S. C. E.

The Ohio Synod of the Reformed church has officially recognized the Christian Endeavor movement and called the attention of the pastors to its advantages. The following were the resolutions passed by the Synod:—

First. That we commend the Y. P. S. C. E. to the careful consideration of our pastors, and request them to investigate carefully its claims, methods and actual workings, with reference to its introduction into their midst.

Second. That classes, as far as practical appoint classical organizers to push systematically this work forward.

Third. That as soon as convenient this Synod open a column in the statistical report in order to record its numerical strength.

Fourth. That a committee be appointed to arrange a course of reading covering the history, polity and doctrines of the Reformed church for the Y. P. S. C. E. societies.

"I want two cents more for that whisky," said the cross bartender to the little girl who stood shivering in a thin shawl and tattered dress in front of him.

"Mother sold my shoes, and that's all the money she got for them. I think she will pay you next time," said the child sorrowfully.

"Well, you can leave that shawl of yours for security, can't you?" said the saloon keeper, who stood stiffly against his desk.

The poor child left her shawl and went home with a heavy heart. What do you think of the drink which robs men and women of all tenderness and pity?—*Sel.*

If I look through the Bible, Christ fills every page. Christ is the end of every genealogy; the center of every history; the fulfillment of every law; the substance of every promise; the exemplification of every doctrine and the accomplishment of every prophecy.

QUESTION CORNER.

No. 15.

12. How long did David reign over Israel?

13. What was the first request that Solomon made of God after he became king?

14. How did God make man's soul?

15. Who found, and where was erected an altar, "To the unknown God" What did it afford to the one who found it?

16. By whom and of whom was the question asked, "How long halt ye between two opinions?"

Answers to Questions in January Number.

1. John, the Apostle. Jonn 20: 2.
2. *Felix, Festus, Furtunatus.*
3. John the Baptist. Mal. 3: 4.
4. Jacob. Gen. 27: 16.
5. *a)* Abijah. 1 Kings 11: 30, 31.
   b) It signified that the kingdom of Israel would be divided into the kingdom of Israel and Judah.

ANSWER TO ENIGMA No. 13.

Jonathan. 2 Sam. 1: 4.

1 Joanna, 2 oath, 3 Noah, 4 Anathoth, 5 tooth, 6 ho, 7 ant, 8 Nathan.

Jonathan.

Answers were received from Olivia Moyer, J.D. Moyer, Clara L. Krehbiel, Emma Krehbiel and Maggie Shaddinger.

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No. 7. From Paul's, on his third missionary journey, at Ephesus. Acts 19: 1–12.

No. 8. Daniel. Dan. 2: 31–46.

No. 9. Of St. Paul's at Ephesus. Acts 19: 20.

No. 10. Ephesus, Smyrne, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea. Rev. 1: 11.

No. 11. Isaiah 65: 24.

Answered by Olivia C. Moyer and John D. Moyer.

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VOL. VII. NO. 8. QUAKERTOWN, PA., MAY 1892. WHOLE No. 80.

HOUR BY HOUR.

One single day
Is not so much to look upon.
There is some way
Of passing hours of such a limit.
We can face
A single day; but place
Too many days before sad eyes—
Too many days for smothered sigh
And we lost heart,
Just at the start.
Years really are not long, nor lives—
The longest that servives—
And yet, to look across
A future we must tread, bowed by a sense of loss,
Bearing some burden weighing down so low
That we can scarcely go
One step ahead, this is so hard,
A view so stern to face; unstarred,
Untouched by light, so masked with dread.
If we would take a step ahead,
Be brave and keep
The feet quite steady, feel the breath of life sweep
Ever on our face again,
We must not look across, looking in vain,
But downward, to the next close step,
And up. Eyes which have wept
Must look a little way, not far.
God broke our years to hours and days, that hour
And day by day [by hour
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulder, and the future, rife
With woe and struggle, meet us face to face
At just one place,
We could not go;
Our feet would stop: and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour.

GEORGE KLINGLE.

CHANGE D INTO H.

How can it be done? Does it not sound like a chinese puzzle and almost impossible? But my meaning will very quickly appear when I tell you that it is the D in the word Disappointment! Making this change, let us read thus: His appointment.

How very often we say, "It is a disappointment." Yes; even we who profess to believe that "all things work together for good to them that love God." Now, disappointment is a very dreary word. It speaks of unrealized hopes and unsatisfied longings. But only change the one letter and see what a flood of light bursts in upon it.

His appointment! Then I must not be sad about any thing God appoints. Surely my Heavenly Father knows what is best for His child! His appointment! Is He not the potter while I am only the clay? Am I not in His hand? Jer. xviii, 6.

With this thought in view, let us ask ourselves these practical questions:

1. Have I ever really given myself, my life, my plans, my future, my heart, yea, my all, into God's hands, to be whatever He shall appoint? If so, when little worries, or even great trials come, I shall look at each as His appointment for me.

2. Ought I not, as a child of God, to be intensely happy? But if I allow myself to be disappointed, I cannot be happy. Do let us live happy. God appointed lives. Let the words "by royal appointment" be as it were stamped on each minute detail of our daily life.

3. Can I not trust God to plan my life for me far better than I can? Yes; for we can get only one-sided views of that which we think would be best for us. God sees the other side, and He only appoints that which in the end is always sure to "work together for our good."—*Christian Progress.*

A WORD IN SEASON, HOW GOOD IT IS.

"It is appointed unto men once to die, but after this the judgment."—Heb. 9: 27.

It was but a small thing, this repeating of a single verse among a score of others; but to shy Bessy Hildreth it was a real cross. She had just come out on the Lord's side, and only the fear of denying her Master could have given her courage to open her lips in the little Sunday evening prayer-meeting. Frightened at her own trembling tones, she shrank closer into the dark corner where she sat, and wished, oh! so fervently, that she had not attempted to speak at all. Had she not been trying to still the wild beating of her own heart, she would have noticed the startled look that came into a pair of dark eyes just opposite her. Ah, poor little, timid Bessy! could you have known that it was this very tremor in your voice that fastened the attention of careless Duncan Forbes on the solemn words you uttered, you would not have longed to recall them, or to have vainly wished them unsaid.

Poor light hearted Duncan had been familiar with the text since childhood, and had it not been for the quivering lips that repeated the words to-night it would have been unheeded, as were the thirty other verses that had been spoken in his hearing. Hymns were sung and fervent prayers ascended to heaven before the meeting closed; but Duncan heard nothing, except the terrifying words, "After this the judgment." In the silence of his own chamber the voice still rang in his ears, and when he courted sleep, visions of the great white throne passed vividly before him. The morning light brought no sweet peace, neither did the business of the day dispel the gloom that had settled upon his spirits. He read his Bible and tried to pray, but twenty-one years of sin and folly passed in review before him, appalling him with their magnitude, aud utterly choking the petitions already formed in his heart.

Almost in despair, he slipped quietly into the prayer-meeting the next Sunday evening, and before its close he startled the little praying band by requesting them to intercede for him at the throne of grace. He stated what had caused his awakening, and humbly asked for aid and direction. Before the close of that memorable meeting he had found rest to his soul. With the love of Jesus fresh in his heart he persuaded others, his dear companions and friends, to seek the one thing needful. Soon souls were anxiously inquiring the way heavenward; and a precious revival, such as the village of Melville had never enjoyed, followed, and, in the end, more than sixty new converts dated their new life to Bessie Hildreth's faithful performance of duty. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper."

VOICES OF THE AGES.

"Thou shalt not drink wine or any thing that may intoxicate."—*Buddhist Commandment.*

"Temperance is a tree which has contentment for its root and peace for its fruit."—*Arabian Maxim.*

"Bodily enjoyment depends on health, and health depends on temperance."—*Thales of Greece, 640 B. C.*

"Strength of mind depends upon sobriety, for this keeps reason unclouded by passion."—*Pythagoras of Greece, 580 B. C.*

"Look not upon the wine when it is red, * * * for at last it biteth like a serpent and stingeth like an adder."—*King Solomon, 1015 B. C.*

"Far from me be the gift of Bachus—pernicious, inflaming wine that weakens both body and mind."—*Homer of Greece, 900 B. C.*

"It is good neither to eat flesh nor drink wine, nor any thing whereby thy brother stumbleth or is made weak."—*Paul, the Apostle, 50 A. D.*

"While the intemperate man inflicts evil upon his friends, he brings far more evil upon himself. Not only to ruin his family, but also to bring ruin on his own body and soul, is the greatest wrong that any man can commit."—*Socrates, 469 B. C.*

"The man who drinks intoxicating liquor, pulls up his own root even in this world."—*Buddha Sakya, Hindoo, born 627 B. C.*

Alexander, after dividing his wealth among his friends, said that he had reserved *hope* for himself. Alas! how few Christians can part with all for Christ, and live by faith.

Yesterday is yours no longer: to-morrow may be never yours; but to-day is yours, the living present is yours, and in the living present you may move forward to the things that are before.—*F. W. Farrar.*

An enlightened conscience is the true vicar of Christ in the soul; a prophet in its information, a monarch in its peremptoriness, and a priest in its blessings or anathemas according as we obey or disobey it.—*J. Newman.*

and I for one bless his name for giving me a part in the warfare against a common enemy. Above all, I am thankful at this time for the future before us with its possibilities. The coming years are full of promise; the history of the past is the prophecy of the future. Shall we not pray more and more for a spirit that shall be *evangelistic?*

Gen. Sec. J. W. BAER, in *Golden Rule.*

THE REFORMED CHURCH AND THE Y. P. S. C. E.

The Ohio Synod of the Reformed church has officially recognized the Christian Endeavor movement and called the attention of the pastors to its advantages. The following were the resolutions passed by the Synod:—

First. That we commend the Y. P. S. C. E. to the careful consideration of our pastors, and request them to investigate carefully its claims, methods and actual workings, with reference to its introduction into their midst.

Second. That classes, as far as practical appoint classical organizers to push systematically this work forward.

Third. That as soon as convenient this Synod open a column in the statistical report in order to record its numerical strength.

Fourth. That a committee be appointed to arrange a course of reading covering the history, polity and doctrines of the Reformed church for the Y. P. S. C. E. societies.

"I want two cents more for that whisky," said the cross bartender to the little girl who stood shivering in a thin shawl and tattered dress in front of him.

"Mother sold my shoes, and that's all the money she got for them. I think she will pay you next time," said the child sorrowfully.

"Well, you can leave that shawl of yours for security, can't you?" said the saloon keeper, who stood stiffly against his desk.

The poor child left her shawl and went home with a heavy heart. What do you think of the drink which robs men and women of all tenderness and pity?—*Sel.*

If I look through the Bible, Christ fills every page. Christ is the end of every genealogy; the center of every history; the fulfillment of every law; the substance of every promise; the exemplification of every doctrine and the accomplishment of every prophecy.

QUESTION CORNER.

No. 15.

12. How long did David reign over Israel?
13. What was the first request that Solomon made of God after he became king?
14. How did God make man's soul?
15. Who found, and where was erected an altar, "To the unknown God" What did it afford to the one who found it?
16. By whom and of whom was the question asked, "How long halt ye between two opinions?"

Answers to Questions in January Number.

1. John, the Apostle. Jonn 20: 2.
2. *Felix, Festus, Furtunatus.*
3. John the Baptist. Mal. 3: 4.
4. Jacob. Gen. 27: 16.
5. *a*) Abijah. 1 Kings 11: 30, 31.
   b) It signified that the kingdom of Israel would be divided into the kingdom of Israel and Judah.

ANSWER TO ENIGMA NO. 13.

Jonathan. 2 Sam. 1: 4.

1 Joanna, 2 oath, 3 Noah, 4 Anathoth, 5 tooth, 6 ho, 7 ant, 8 Nathan.

Jonathan.

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A WORD IN SEASON, HOW GOOD IT IS.

"It is appointed unto men once to die, but after this the judgment."—Heb. 9: 27.

It was but a small thing, this repeating of a single verse among a score of others; but to shy Bessy Hildreth it was a real cross. She had just come out on the Lord's side, and only the fear of denying her Master could have given her courage to open her lips in the little Sunday evening prayer-meeting. Frightened at her own trembling tones, she shrank closer into the dark corner where she sat, and wished, oh! so fervently, that she had not attempted to speak at all. Had she not been trying to still the wild beating of her own heart, she would have noticed the startled look that came into a pair of dark eyes just opposite her. Ah, poor little, timid Bessy! could you have known that it was this very tremor in your voice that fastened the attention of careless Duncan Forbes on the solemn words you uttered, you would not have longed to recall them, or to have vainly wished them unsaid.

Poor light hearted Duncan had been familiar with the text since childhood, and had it not been for the quivering lips that repeated the words to-night it would have been unheeded, as were the thirty other verses that had been spoken in his hearing. Hymns were sung and fervent prayers ascended to heaven before the meeting closed; but Duncan heard nothing, except the terrifying words, "After this the judgment." In the silence of his own chamber the voice still rang in his ears, and when he courted sleep, visions of the great white throne passed vividly before him. The morning light brought no sweet peace, neither did the business of the day dispel the gloom that had settled upon his spirits. He read his Bible and tried to pray, but twenty-one years of sin and folly passed in review before him, appalling him with their magnitude, and utterly choking the petitions already formed in his heart.

Almost in despair, he slipped quietly into the prayer-meeting the next Sunday evening, and before its close he startled the little praying band by requesting them to intercede for him at the throne of grace. He stated what had caused his awakening, and humbly asked for aid and direction. Before the close of that memorable meeting he had found rest to his soul. With the love of Jesus fresh in his heart he persuaded others, his dear companions and friends, to seek the one thing needful. Soon souls were anxiously inquiring the way heavenward; and a precious revival, such as the village of Melville had never enjoyed, followed, and, in the end, more than sixty new converts dated their new life to Bessie Hildreth's faithful performance of duty. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper."

VOICES OF THE AGES.

"Thou shalt not drink wine or any thing that may intoxicate."—*Buddhist Commandment.*

"Temperance is a tree which has contentment for its root and peace for its fruit."—*Arabian Maxim.*

"Bodily enjoyment depends on health, and health depends on temperance."—*Thales of Greece, 640 B. C.*

"Strength of mind depends upon sobriety, for this keeps reason unclouded by passion."—*Pythagoras of Greece, 580 B. C.*

"Look not upon the wine when it is red, * * * for at last it biteth like a serpent and stingeth like an adder."—*King Solomon, 1015 B. C.*

"Far from me be the gift of Bachus—pernicious, inflaming wine that weakens both body and mind."—*Homer of Greece, 900 B. C.*

"It is good neither to eat flesh nor drink wine, nor any thing whereby thy brother stumbleth or is made weak."—*Paul, the Apostle, 50 A. D.*

"While the intemperate man inflicts evil upon his friends, he brings far more evil upon himself. Not only to ruin his family, but also to bring ruin on his own body and soul, is the greatest wrong that any man can commit."—*Socrates, 469 B. C.*

"The man who drinks intoxicating liquor, pulls up his own root even in this world."—*Buddha Sakya, Hindoo, born 627 B. C.*

Alexander, after dividing his wealth among his friends, said that he had reserved *hope* for himself. Alas! how few Christians can part with all for Christ, and live by faith.

Yesterday is yours no longer: to-morrow may be never yours; but to-day is yours, the living present is yours, and in the living present you may move forward to the things that are before.—*F. W. Farrar.*

An enlightened conscience is the true vicar of Christ in the soul; a prophet in its information, a monarch in its peremptoriness, and a priest in its blessings or anathemas according as we obey or disobey it.—*J. Newman.*

THE JEWS AS CHRISTIANS.

A paper by Rev. Charles B. Chapin, read before a recent conference on Jewish Missions treats of the duty of the Christian church toward Israel. This duty is to prevail upon Israel to accept of Jesus as their Messiah, to press upon them the salvation that comes through Jesus Christ. The reasons given to enforce this duty are:

1. *The Church's mission in the world.* "The Son of Man is come to save that which is lost." The Church's mission then is to save the lost. But the Jews are just as much lost as the unchurched masses in our land or the heathen beyond the seas; and their souls are as precious in God's sight as the souls of other men.

2. *The Church's obligation to the Jews.* From the Jewish people the Church's Savior came; the Apostles, who established the Church and from whose writings it has learned so much, were Jews; the early Christians were mostly Jews; and last but not least, the Holy Scriptures were written by Jews and preserved by Jews. Thus in reality the church of God to day owes to Israel directly or indirectly all her possessions that are choicest and most precious.

3. *Scripture prophecy concerning the church's future.* Many prophecies such as Zech. 12: 10, and the 11th of Romans point to the fact that "Israel shall yet be saved." The human side of the work of converting the Jews is given to the church; she has been commissioned to do it. And this conversion of the Jews is to take place before the second advent of Christ.

4. *Israel's wonderful power and possibility to the church.* What Israel has been and is and shall be as a power in the world is well expressed in Dr. Croley's words: "A nation that living shall die, and dying shall live; that trampled by all shall trample upon all; that bleeding from a thousands wounds, shall be unhurt; that beggared, shall wield the wealth of nations; that without a city, shall inhabit in all kingdoms; that scattered like the dust, shall be bound together like the rock; that perishing by the sword, by the chain, by famine. by fire, shall be imperishable, unnumbered, glorious as the stars of heaven." Such a picture of Israel's power surely is not overdrawn. And how would all this wondrous power be enhanced if consecrated to God and Christ?

Israel is already acclimated everywhere; she has untold wealth at her command; she occupies positions of influence; she speaks almost every language. Imagine the startling effect produced upon the world by the conversion of such a people, who so long and stubbornly have rejected Christ. But besides such an effect, which in itself would do much to draw the thoughts of men, careless and Christless men, to Jesus, the Church would have all equipped the mightiest ally she has ever had, and could go forth with glorious confidence to subjugate the world to Christ.

This is not an idle dream. It has been and is the view of many men mighty in the Scriptures and full of faith in the power of God to save to the uttermost. But can we do better than to quote just here some significant words spoken in this very place some years ago by the now sainted Dr. Crosby. (Ah! how he is missed by us here to-day!) In explanation of the words of Jesus, "Salvation is of the Jews," he said: "I think He meant that in the latter age the principal administrators of His grace, the principal proclaimers of His holy kingdom in the earth, the principal evangelists of the world would be His own dear people, brought back to Him after their long captivity to sin." And then a little further on the still more significant words: "I believe the entire Jewish people before long will recognize Christ as the Lamb of God who taketh away the sins of the world, and when that is accomplished they will be the strongest missionaries, the most faithful laborers for the Lord that the world has ever seen."

Surely in view of these four reasons, strong and weighty, the Church has an urgent duty to perform towards Israel. May God help her to be more faithful to that duty.

In answer to the question, "How can this work be performed?" the writer urged the establishing of missions to the Jews in this and other lands referring to the past history of such work amongst Israel as proof of its wisdom, and in conclusion dwelt on the duty of incessant prayer for Israel.

"Brethren, my heart's desire and prayer to God for Israel is that they might be saved," (Romans 10: 1). This desire and prayer of the Apostle to the Gentiles should be the desire and prayer of the Gentile Church to-day.

Why should not all ministers every Sabbath pray for Israel "that they might be saved," when they lead the devotions of the people? And yet they do not. Why should not all our churches have occasional monthly concerts of prayer for Israel "that they might be saved?" and yet they do not. Why should not all Christians at their family altars and in their closets plead for Israel "that they might be saved?" and yet they do not. Ah! how much is thus left undone that should be done! For there is wonderful power in such prayer for Israel. As an instance and illustration we give the following touching story told in Todd's Simple Sketches; one day a clergyman in West Virginia was preaching to a large and attentive congregation when a man entered and quietly took a seat. He had every appearance of being a Jew. Instantly he was all attention, and soon tear after tear was seen to roll down his cheek. At the conclusion of the service he told the minister his story. He had lately come from London with a lovely daughter who was the idol of his heart, and whom he had brought up in the strictest principles of the Jewish faith. But she soon sickened even unto death. The father's heart was well nigh broken. One day he went into her room to bid her a last farewell. She held out to him her wasted hand, "Father, do you love me?" "My child, you know that I love you; that you are dearer to me than all the world beside." "But, father, do you love me?" "Why, my child, will you give me pain so exquisite? Have I never given you any proofs of my love?" "But, my dearest father, *do* you love me?" He could not answer. She added, "I know, my dear father, that you have ever loved me, that you have been the kindest of parents, and I tenderly love you. Will you grant me one request? Oh, my father, it is the dying request of your daughter, will you grant it?"

"My dearest child, ask what you will, though it take all of my property, whatever it may be, it shall be granted. I *will* grant it."

"My dear father, I beg you never again to speak against Jesus of Nazareth!"

The father could hardly speak for astonishment.

"I know," continued the dying girl, "I know but little about this Jesus, for I was never taught. But I know that He is a Saviour, for He has manifested Himself to me since I have been sick, even for the salvation of my soul. I believe He will save me, although I have never before loved Him; I feel that I am going to Him—that I shall ever be with Him. And now, my dear father, do not deny me. I beg you will never again speak against this Jesus of Nazareth! I entreat you to obtain a Testament that tells of Him, and I pray that you may know Him, and when I am no more, you may bestow on Him the love that formerly was mine."

She ceased, but the father's heart was too full for tears. He left the room in great horror of mind. But after his beloved daughter had been laid to rest, he procured a Testament which he read and prayed and studied. Soon the scales fell from his eyes, and he saw in Jesus Christ the true Messiah.

This is one way in which God answers prayer for Israel. And who knows to how many, unreached by special effort, the Saviour thus reveals Himself in answer to His people's prayers? Ah! such cases could and would be multiplied a thousand-fold, if only there were more prayers for Israel that it might be saved.

May such prayer and such spirit of prayer possess and go forth from this Conference! May it be communicated to the church at large! Then, and not till then, will the church come up to the full measure of her duty to Israel. May God hasten the day.

MORAL SEWERS.

A boy down a sewer! About a year ago all Baltimore was electrified by the intelligence that a boy had been swept down one of our sewers, and when the body of the little fellow was found in the harrow, whither it had been carried, what sympathy was felt for the heart-broken father and mother. Ah! we feel deeply enough over so sad an occurrence, but what must the angels think of us when they see us profess such horror over an event of this kind, and yet calmly enduring the existence of more than three thousand moral sewers in our city—the saloons, which are sweeping boys by the thousands to destruction! The pity of a whole city is shown when one boy is swept into a street sewer, but none whatever for the thousands drowned and destroyed by drink! And a hundred thousand of us who live in this city call ourselves Christians!—*Baltimore Methodist.*

A CLOUDY SKY

Children sometimes complain of clouds and murmur at rain; but they forget that perpetual sunshine makes a desert land. If we are to have fertility, fruitfulness and prosperity, we must have clouds in the natural sky; and so in the spiritual world, much of the blessing which we enjoy comes to us from our clouds and storms, as they alternate with brightness and sunshine.

Do not be afraid of clouds. There may be a cloud over your path, but that cloud may drop down fatness, and make glad your heart and life. Your business, your prospects, your plans may be overclouded. Do not be disturbed; the cloud may have behind it the "sound of abundance of rain." Increased fruitfulness and abundant blessing may come to you through these clouds. Look up. There is a sun behind the clouds, there is sunshine beyond the clouds, and there is blessing in the clouds.—The (Boston) *Christian.*

DEAD WORKS.

There is a certain kind of congregational activity very much in vogue, in which all vagaries of outward commotion and hop-step-and-leap exercises are gone through in the most genteelly pious fashion. But you may visit till your legs bend, you may sew till your Dorcas needle evaporates through ceaseless friction, you may spend and be spent, give and be given till you melt with fatigue, and all the time it is just for *self*; it is that "zeal of God's house that hath eaten up" the Christ. You are asleep in Nature's sleep, and, worker, till you come to Jesus and give Him your heart all your labour is but beating the air. It is like the child's rocking-horse, motion indeed, but no progress. You remember Luther's parable about this? A council is held in hell, the devil presides, and the fiends are competing for a prize for the best infernal service. "I," says one, "I saw a caravan of human beings crossing the desert. I called on the sirocco with its hot foul breath, I whirled the sandy masses to the blotted-out heavens, and I buried them all, and their bones lie whitening on the surface flats." "Well done," says the devil, "but a greater work than this can be done." "I," speaks another competitor, "I beheld a gallant life-laden vessel skimming the surface of the glassy sea. I hissed afar for the roaring tempest; I piled the mountains of foaming surge on the deck, and the ship went down with a sullen plunge, and the ooze and the tangle of the deep are their unburying grave." "Well done," says the devil, "but a greater work than this can be done." "I," and this last demon voice has the grim chuckle of conscious triumph in it, "I witnessed a congregation in a gracious revival. Souls were flocking to Christ, and our kingdom of hell was suffering defeat. For spiritual fervour I substituted material good; I multiplied the funds and collections; I filled the pews to overflowing; I flung enchantment round the voice in the pulpit—outward prosperity I brought with a rush to everything, ease, and comfort, and success, and along with it I soothed them all to slumber; and now, minister and members, they are all *asleep!*" "The prize is thine, for this is the greatest work!" shouts the Infernal Arbiter, and hell's rafters rang with approving applause! Ay, a sleeping church is the devil's finest and sharpest tool for his operations of evil to-day. No force, no vigour, no impact nor impression on the kingdom of darkness; asleep, a church useless and flabby and flat, a mere jelly-jam heap of hell-humbug! In the auction of eternal reality many a pompous, full-blown congregational organization wouldn't go off even as—old iron! Sabbath-school teacher, district visitor, tract distributor, church funds collecter, deacon, elder, and minister, is your good work wide-awake work? Are you roused from sleep? Are you converted? A child of God, passed from death to life? George Herbert says, "they be good works alone which are *washed in the blood of Jesus.*" Yes, take this as an anxiom in Christian work: God accepts nothing on His altar that is not sprinkled with "the Blood that speaketh better things than that of Abel." Have you dipped that fair offering of yours in the "crimson flood" from the Cross? Is your work *blood*-work? Converted work? This is the best work, the only work that God accepts in the opening of accounts for eternity, the very first item in the programme of holy toil to be gone through if there's to be no confusion of face at the judgment-seat of Christ, the one work that He yearningly asks of you and me. "This is the work of God, the ye *believe on Him* whom He hath sent." Worker, are you a believer? Soul in service, have you wrought this work? Stop this moment and believe, and then spring to your feet and work like—*like the devil!* pardon me, but it's true. Evil gives the very highest type of work possible! He works "with both hands earnestly," Micah 7, 3. Could an archangel work better? Awake, and "with both hands earnestly" work you. "Work, for the night is coming."—Rev. John Robertson.

"THE LORD HELPS."

A weaver once lived in the little German town of Wupperthaal; a poor man in outer circumstances, but rich toward God, and well known in his neighborhood as one who trusted in the Lord at all times. His constant faith expressed itself in what became his habitual utterance under all circumstances of trouble and perplexity. "*The Lord helps,*" he was wont to say; and he said it undauntedly, even when it looked as if the Lord had forsaken him. Such a time it was when, in a season of scarcity, work ran short, many hands were discharged, and the master by whom our weaver was employed gave him his dismissal. After much fruitless entreaty that he might be kept on, he said at last, "Well, the Lord helps," and so returned home. His wife, when she heard the sad news, bewailed it terribly; but her husband strove to cheer her with his accustomed assurance. "The Lord helps," he said; and, even although as the days went on poverty pinched them sorely, nothing could shake his firm reliance on Him in whom he trusted. At last came the day when not a penny was left—no bread, no fuel in the house; only starvation stared them in the face. Sadly his wife tidied and swept the little room on the ground floor in which they lived. The window was open, and possibly the words were heard outside, with which the weaver strove to keep up their courage: "The Lord helps." Presently a street boy looked saucily in, and threw a dead raven at the feet of the pious man. "There, saint! there is something to help you!" he cried.

The weaver picked up the dead raven, and, stroking its feathers down, said compassionately: "Poor creature! thou must have died of hunger."

When, however, he felt its crop to see whether it was empty, he noticed something hard, and, wishing to know what had caused the bird's death, he began to examine it. What was his surprise when, on opening the gullet, a gold necklace fell into his hand! The wife looked at it confounded; the weaver exclaimed, "The Lord helps," and in haste took the chain to the nearest goldsmith, told him how he had found it, and received with gladness eight shillings, which the goldsmith offered to lend him for his present need. The goldsmith soon cleaned the necklace; and recognized it as one he had seen before.

"Shall I tell you the owner?" he asked. "Yes," was the joyful answer, "for I would gladly give it back to him."

But what cause had he to admire the wonderful ways of God when the goldsmith pronounced the name of his master at the factory! Quickly he took the necklace and went with it to his former employer. In his family too, there was much joy, for suspicion was removed from a servant who had been causelessly suspected. The merchant was ashamed and touched; so he said: "I will no longer leave without work so faithful a workman, whom the Lord so evidently stands by and helps." Thus, through a dead raven, it was made manifest that "*The Lord helps.*"

If any one is inclined to be skeptical about the above story, let him read Matt. 17, 24–27.

THE PARABLE OF THE BUSH.

BY MARK GUY PEARSE.

Once upon a time in the wilderness there was a thorn bush. It looked at its surroundings and sighed. Could anything be more unfortunate? Above was a heaven of brass whence the sun shot out its fiery darts; about it danced the quivering air like the heat of a furnace. And below was the wilderness; here the barren rock cropped up from the ground; here the sand of the desert lay without a grass-blade; there some stunted shrub struggled for existence, and yonder there was a patch of scanty herbage. "Ah, if I were only in the king's garden," it sighed, "such as I have heard the travelers tell of, cared for and tended, there might be some hope for me. If I were like the stately cedar of Lebanon, or the oak or ash. Or if I could distil some balm for the healing of the nations; or could crowd the year with gladness like the golden corn. But *a thorn-bush;* a thorn-bush in the desert; mere sign of the curse; where there is never so much as a bird to build its nest in my branches!"

So the thorn-bush whispered to the night winds and told its sorrow to the stars when the nights were very still.

But lo! it chanced one day that Moses led his sheep to the back of the desert, and the thorn-bush burned with fire yet was unconsumed. And *God dwelt in the bush.* And forth from it there went the great commission for the deliverance of Israel; and all the ages have been lit up and blest by the vision and by the message that came from the bush on fire.

My brother, is not this the parable of our lives? Is it not so that we sigh within ourselves? Alas! of what good am I? or, indeed, what good can I ever be? If I were but placed as others are where there is some opportunity of usefulness. Alas! I dwell in the desert. The heaven over me is as brass; the earth around me a wilderness. I am not good and sweet and pure and true. I am only the thorn-bush—without gifts, without worth, without opportunity.

But think of the thorn-bush as that to which God comes—how then is it transformed and exalted into the House of God; and the desert in which it grows is hallowed into the very gate of heaven. Every branch and leaf of it is made now to convey the message to the heart of Moses that God is come for the deliverance of His people.

My brother, no matter what or where we may be, if we will give ourselves up to God, the very God of heaven shall dwell in us. And if He do dwell within us or speak in us, then is ours a sublimer majesty than that of the very angels; and then is the poorest patch of earth whereon we set our foot turned to holy ground. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice unto God which is your reasonable service that ye may prove what is the good and perfect and acceptable will of God."—*The Message.*

To be always intending to live a new life, but never to find time to set about it—this is as if a man should put off eating and drinking and sleeping from one night to another, till he is starved and destroyed.—*Tillotson.*

THE MENNONITE.

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A. B. SHELLY, ALLEN M FRETZ, A. S SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., MAY, 1892.

Where are the young men and women, and the fathers and mothers in our congregations who could assist in the work of the Mennonite with their pens? Why is it we don't hear from them? Are there none such? Indeed we have even among our personal acquaintances plenty of them, and we would appeal to you one and all whether you are acquainted with the editor or not, do not continue thus to neglect your duty and your privilege. Not that we can not find material otherwheres to fill our columns; but why should you continue to bury your talents? Come, dear reader, and see if you can't help to give as well as to receive instruction and assistance through our columns, and you will find the truth of the Savior's words that the former is more blessed than the latter.

There are several questions of pressing interest which should, and most probably will engage the attention of the conference to be held in the West Swamp church beginning Tuesday, May 3rd. Foremost among these is the matter of systematic and progressive work on the line of home mission and church extension within and beyond the present limits of the conference. That our church was seriously neglectful in this line no one conversant with our history will deny; but there are signs of a general awakening on this subject. Let the leaders devise proper plans for the work and we believe the people of the congregations will be found ready to support it. The population of our cities and towns is steadily growing yet we have been doing almost absolutely nothing to help in providing these growing populations with the gospel. Brethren, let not this conference pass without the initiative being taken.

The thrift of the Mennonite people in Russia under God's blessing is evidenced by the fact that they have comparatively no famine among them, while their Russian neighbors are starving. There is no doubt that a large part of the present suffering in Russia as of all physical want among men is directly caused by indolence and the lack of thrifty habits. A well tilled soil for instance is less readily affected by drouth and other untoward circumstances. Yet the true spirit of charity will not admit of such reflections as an excuse for not coming to the assistance of those in need. Thus we read with a sense of approval that our brethren in Russia are exercising true charity giving liberally out of their own limited and even scanty supply for the relief of their suffering neighbors. A correspondent of the *Bundesbote* estimates their contributions to average two rubles per capita for the entire population of about 50,000 people. Christian charity will share the last crust with a "neighbor" in need though that neighbor, as in Christ's parable, be our enemy.

We have heard recently of a minister who got himself into trouble while visiting among sister congregations away from home. His trouble arose from his innocently visiting and preaching in a congregation which for some trivial reason was "under the ban" of a number of others, and when he came afterwards to the latter, he was excluded from the pulpits on account of his having preached in the ostracized congregation. We were glad to be assured by one who knew, that had the order of the visits been reversed there would have been no trouble for that trip. In so far at least the ostracized people had the true spirit of Christ rather than their Pharisaic brethren. Praised be the name of the dear Savior that He knew no such exclusiveness in his ministry upon earth but went in and out doing good and preaching the gospel to publicans and Pharisees and all other sinners alike. How grateful we are for His gracious commission. "Go ye into all the world and preach the gospel to every creature," and for the plain teaching of brotherly charity in His word and life. Oh, for more of that Christian charity which "is not puffed up" and "thinketh no evil."

CHURCH NEWS.

Bro. David Goerz, of Halstead, Kansas, visited several of the Pennsylvania congregations during the last weeks of April.

Bro. H. R. Voth, together with his traveling companions, arrived safe in Berlin, Germany, on March 12th. On the 15th they started thence for Russia, their former home.

The congregation at Trenton, Ohio, has given Bro. H. J. Krehbiel, of Summerfield, Ill., a call as pastor. The pastorate is to begin after the completion of Bro. Krehbiel's course of study at St. Louis.

Following an invitation of the brethren at Wadsworth, Ohio, the editor of these columns expects to spend a week or two with the people of that congregation and their pastor, our dear aged brother E. Hunsberger. During that time it is expected to hold special Gospel meetings and on Sunday, May 15th, the congregation will celebrate the Lord's Supper. For the Sunday following we have a kind invitation from Bro. Krehbiel at Clarence Centre, N. Y., and his people, which we expect to follow, Providence permitting. There too it will be our privilege to be present at the communion services.

On Sunday, April 3rd, the editor visited some isolated members at Morgantown, Berks county. They are members of Bro. Lantz's congregation at the Gap, about 18 miles distant. While we found them quite faithful to the church of their adoption we rejoiced to see in them no disposition to be idle spiritually when the distance forbade attendance at their services; but that they actively assist in Sunday-school and other work for the Master in their immediate vicinity. We were kindly entertained at the home of the Misses Riehl and their nephew and niece, Amos and Sarah Kurtz. May the Lord bless these his servants and abundantly use them by word and good example to bring many souls from the darkness of sin and Pharisaic tradition worship into the glorious light and liberty of the gospel. While there we were privileged to testify for the Master in the Sunday-school, the regular preaching service, and the meeting of the Epworth League of the M. E. church there, the people and pastor of which church treated us with great courtesy and fraternal love.

FROM HEREFORD

The Easter season just passed was a season of special blessings to our people. On Easter Sunday the congregation took the Lord's Supper. One Hundred and forty eight members appeared at the altar and received the emblems of the Savior's broken body and shed blood. A large proportion of the thirty-seven not present were prevented by sickness. Though the affliction of these brethren and sisters was a cause for sorrow, it is much more sad when members carelessly and for trivial causes or by reason of serious differences among themselves, neglect these blessed opportunities. Oh, the blessedness of the experience when the heart is aglow with divine love as we commune with the Savior and bring to rememberance the infinite sacrifice of His love made in our behalf!

Preceding the communion we had services on Good Friday and Preparatory services on Saturday afternoon. At the latter service, five young converts were baptized and received into the communion of the church, and one little child was presented by its parents for public consecration to the Lord. How beautiful to see the children thus early presented unto the Savior who said "Suffer the children to come unto me," and those in maturer though still youthful years come out voluntarily on the Lord's side and give themselves to be consecrated to His service.

Bro. Samuel Lantz of Gap, Lancaster county, spent Saturday and Sunday with our Pastor, assisting him in the services. Both on Saturday and on Sunday the brother preached to us with the evident unction of the Holy Spirit and then joined the congregation at the Lord's table. The encouragement received through his word will not soon be lost. May God's blessing rest upon his ministry among his people and wherever the Lord may call him to labor for the salvation of souls.

On Sunday afternoon the Sunday-school had an Easter festival. The leading feature of the programme was a responsive Easter service interspersed with recitations by members of the school. Addresses were given by J. B. Funk, A. S. Berky, and A. L. Bechtel. The music for the festival was selected from the new hymn book lately introduced, "Living Hymns." At the close presents in the shape of candy eggs were distributed. The children greatly enjoyed the festival and we trust many may have learned in a new and higher sense to rejoice in a risen and living personal Savior.

The programme of the Y. P. S. C. E. in the evening was arranged for the special occasion and the exercises were replete with Easter lessons. At this meeting Bro. Lantz spoke some parting words encouraging the Young People to continue faithfully in their endeavors in the Master's service.

On Easter Monday evening the Bechtelsville Union Sunday-school of which one of our young men, Bro. Menno G. Oberholtzer, is superintendent, held its Easter festival. The pulpit recess and chancel of the church were literally filled with beautiful flowering plants and cut flowers. These flowers, beautiful emblems of resurrection, so tastefully arranged made a very pleasing sight to behold and were the objects in illustration of many beautiful lessons brought out in the exercises of the children and the addresses of the speakers. The exercises of the pupils were well rendered and impressive, especially the singing of the infant class. Addresses were made by Revs. Benner, Shelly, and Kline. The large church was packed with an audience that gave interested attention for nearly two hours. May the Lord add His blessing.

FROM PHILADELPHIA.

With Easter Sunday our church has ended a series of highly edifying meetings. During the preceding week services were held every night but that of Saturday. On Friday evening, fifteen catechumens were admitted into the church by the rite of baptism On this occasion, the pulpit and altar of the church were beautifully decorated with pot-plants and flowers. The audience was large and deeply impressed with the solemnity and inspiration of the services. Bros. David Goerz of Halstead, Kan., and Samuel Lantz of Gap, Pa., were also present. Our pastor, Rev. N. B. Grubb, preached a short sermon from Numbers 10:29, followed by the baptism of the catechumens. Bro. Goerz then gave a short address in German.

On Sunday morning a number of members were admitted by letter. Communion was administered both morning and evening to more than two hundred members.

The prayers, not only of our own people but of those throughout our different congregations are asked for in behalf of the young people that have identified themselves with the children of the most high.—H. G. ALLEBACH.

FROM UPPER MILFORD.

The committee mentioned in our last correspondence, was quite successful in collecting money for the Sunday-school library. They obtained a little over thirty dollars, and with this money eighty-nine new books have been purchased and placed in the library. In selecting these books great care was exercised to get only such as possess real merit viewed from a religious standpoint. We believe the committee did wisely in excluding from this selection the light, trashy books of fiction all too common in Sunday-school libraries. The facts of the world's history, of church history, of natural history, of actual life and personal experience, are if properly told, just as interesting and a great deal more instructive than the invention of fiction ever can be. The pupils and teachers of the school showed their appreciation of the advantage of this addition by promptly availing themselves of it. Many books were taken out the first Sunday.

The missionary box receives gifts from one or more about every Sunday. It is interesting to watch the happy faces of the children and the older ones as they drop in the coins numbering the years of their age. "The Lord loveth a cheerful giver."

On Easter Sunday the school and church united in an Easter festival. Though no elaborate preparations had been made a very pleasant and profitable afternoon was spent. Addresses were made by Rev. Samuel Lantz of Lancaster county, by the pastor, and the superintendents of the school. The singing both by the school and the choir was exceptionally good. All seemed to enter into the spirit of holy joy appropriate to the thought of a risen Savior, triumphant over death and the grave.

The persecution of those not belonging to the Greek church are assuming a more serious character in Russia. Not only the Jews, but Roman Catholics, and Protestants, in short, all who do not belong to the orthodox Greek church are, if possible, be driven from the country. One of our exchanges says: "These persecutions forcibly remind us of the persecutions of Christians during the first three centuries."

GENERAL CHURCH NEWS.

The Emperor of Germany has contributed 16,000 Mark toward the erection of a German Evangelical church in Paris.

The Circuit Court at Cleveland, Ohio, has given its decision, declaring the General conference held at Indianapolis, Indiana, the regular General conference of the Evangelical Association and that consequently the so-called Esherites are the legal owners of the property belonging to the church.

There are in this country seven communistic societies, of which the Shakers is the largest, having a membership of 1,728. Next is the Amana, with 1,600 members. The Harmony Society, or Economites, numbers 250. Altogether there are 4,176 persons in the "all things in common" organizations.

The missionary societies in Europe which have the largest number of communicants in their mission churches, are: The London Missionary Society, 67,797; the Church Missionary Society, 48,509; the Wesleyan Missionary Society, 50,000; the Baptist Missionary Society, 40,078; the Society for the Propagation of the Gospel, 35,637; the Moravians; 31,591, and the Gossners Mission, 30,027.

The Women's Missionary Societies of the world raised $1,785,001 for foreign missions last year. This is about one sixth of the whole amount raised for foreign missions. Of this amount the Presbyterian women of America take the lead with $336,244 to their credit; the Methodist women of America raised $306,299; the Congregationalist, $157,364; the Baptist, $153,858; and the women of the Church of England, $129,085.

Rev. G. K. Flack of Halstead street (Chicago) church has inaugurated a new feature of mission work which promises good results and extended popularity. He has a mission wagon equipped for dispensing hot coffee, which makes a daily circuit of the lumber yards in the vicinity and offers the grateful beverage at a nominal sum. Many are taking kindly to the new dispensation, and already the wagon is rivaling the popularity of the saloon with corresponding beneficial results.

The Lutheran congregation at Prospect, Ohio, says the *Lutheran Standard*, was threatened with destruction because in the unsettled state of things the subject of secretism was forced upon her. Not only did the congregation without a dissenting vote decide against secretism, but it has lived and prospered through the year. This is the first year in the history of the congregation for many years in which the deacons could report that the pastor's salary was entirely covered by subscriptions.

The General Conference of the Methodist Episcopal church will hold its sessions at Omaha, Neb., during May. At this meeting the question of admitting women as delegates and participants in its deliberations will become a paramount question. Undoubtedly the struggle for and against this innovation will be warm and prolonged, and general interest will center about the final result of the discussion. The recent conference of the church in New York has again voted in opposition to such representation—168 to 69. But there are numerous conferences which favor the "female brethren" and will support their claims as delegates.

Prof. C. C. Painter of the Indian Rights Association says: "If there is a solution for our 'Indian problem,' it is unquestionably to be found in the education, literary and industrial, of the Indian children, under Christian and moral influences. There is every reason to believe that it will prove a complete solution of it if fairly tried, and it is confidently asserted that so called discrediting facts are often falsehoods, or when true, have their explanation in causes and conditions not inherent in the Indian himself."

The American Baptist Year Book, just out, gives the total membership last year as 3,164,227. The total this year is 3,269,806, an increase of 105,579. The number reported baptized in 1890 was 140,058; in 1891, 160,247. The total contributions reported in 1891 were $11,215,579; total in 1892, $11,886,558, a slight increase, not proportioned to the increase in numbers and wealth. In the contributions of this year three States exceed $1,000,000, in the following order: Massachusetts, $1,937,498; New york, $1,640,534; Pennsylvania, $1,012,716

The will of Mrs. R. L. Stuart, of Philadelphia, who recently died at the age of 81 years, after giving bequests to several cousins and near friends, most of whom are to receive $25,000 each, and liberal bequests to Rev. Drs. John Hall and James McCosh and their families, gave the remainder to charity. Besides legacies to the principal Presbyterian national societies, some twenty hospitals, dispensaries and schools are made beneficiaries. In all it is supposed there will be about $5,000,000 distributed. Both her husband and his brother were noble givers in their lifetime, and Mrs. Stuart realized the stewardship of wealth by princely donations for Princeton, missions and other objects.

It is a short time since the Bible was a forbidden book in Italy. It was not safe for one to be found with a copy of it in the city on the seven hills. But now there are many Protestant churches in Rome, and all through the country the Bible is freely sold. The report for the past year shows the sale of 7,509 full copies, 16,827 copies of the New Testament, and 143,212 copies of portions of the Scriptures, an increase of 13,778 over 1890. These sales are not to foreigners or evangelicals, but for the most part to the Roman Catholic populations of the remote provinces, where the voice of the evangelical preacher may not be heard for a long time. Dr. A. Meille says, "I feel justified in saying that *no book is so largely bought, or finds so many readers in Italy at present, as the Word of God.*"

The entire Lutheran Communion in the United States includes the General Synod, the United Synod in the South, the General Council, the Synodical Conference, twelve independent synods, and several independent congregations. Taking all the organizations holding the Lutheran faith, they have 8,427 churches in the United States, with 1,199,514 communicants, and church property valued at $34,218,234. In nationality or language there are 198,997 communicants in synods using the English language wholly; 232,512 communicants in synods using partly the English and partly the German language; 454,005 communicants using wholly the German language; 190,154 communicants who are Norwegians, 88,700 Swedish, 13,674 Danish, 1,991 Icelandic, and 1,385 Finnish.

MISSION DEPARTMENT.

FROM OUR MISSION FIELD.

Missionary R. Petter has sent in his first Quarterly Report for the present year. He writes as follows of their progress in the study of the Cheyenne language: "We are not yet far enough advanced in the study of the Cheyenne language so as to be able to preach in it. This could hardly be expected. But we have a number of Bible passages, translated by the aid of a Cheyenne, which we read to them, to which we then generally add a few remarks, and by which we thus present the Gospel to these poor heathen. In this manner we are able to acquaint them with the story of the creation, with the fall of man, with several Psalms, the invitation contained in Isaiah 55, and a number of New Testament passages. We also expect ere long to have John 3 and Rom. 3, 5 and 8 translated for them."

Brother Petter further states that many of the Cheyennes are anxious to hear the "Book of God," as they call these passages, read to them. Again and again they request to have the same passages read over again. He writes of one sick Indian, to whom he had read a few passages about three months before, who, as he visited him in his sickness, earnestly requested him to read again to him what he had read to him before. While he was reading, the sick man commanded all to be quiet and attentive, and after he had finished reading he said, "God's Book is good," to which all present assented.

Since the warmer weather set in Brother and Sister Petter have begun to visit the several Cheyenne camps. They carry their tent with them and thus remain for a longer or shorter time at the same place, living among the Indians, visiting them in their tents and reading God's Word to them. Of one of these visits on their way from Darlington to Cantonment Brother Petter writes: "In the first Cheyenne camp we remained three days and were very friendly received. An Indian woman, as she found out what our purpose was in coming to them, went and fetched for us the necessary wood, demolishing for this purpose an Indian 'summer-house.' As we were afterward visiting this woman all came to her tent requesting to have the 'Book of God' read. While we were reading all were very quiet. After we had read the first Psalm and a part of Isaiah 55, two women commenced to tremble at their whole bodies; another one held her hands toward Heaven and with a bowed head began to pray. We then stopped reading and heard one of the trembling ones narrate to the others what we had been reading, thereby showing that she understood all, and said, 'I strongly believe all this.'"

Brother Petter writes of other visits to different other camps. In all of them they were received very kindly and at all places the Indians were willing and anxious to have the Word of God read to them. In a few places the Indians seemed at first to be a little shy, but as soon as they heard them speak to them in their own language they became more friendly and confidential. All this shows the advantage arising from a knowledge of the language of these people, and that in order to gain their confidence in such a measure as to be able to work effectually among them we must come near them and meet them on their own level.

HALSTEAD INDIAN SCHOOL.

It affords us pleasure to present to the readers of the MENNONITE a detailed and encouraging report of our Indian Contract School at Halstead, Kansas, as it was submitted to the Honorable Commissioner of Indian Affairs by John W. Richardson, superintendent of Indian Education for the district including Kansas, Oklahoma and Indian Territory. A copy of this report being kindly forwarded us for publication. The report says:

This school now numbers thirty-two pupils representing the tribes and localities as designated by the superintendent's statement, herewith attached.

The school is operated with the following buildings: One large house, the home of the superintendent and family, in which is located the children's kitchen and dining room and girls' dormitory and quarters. The dining room for the children is in a neat, well lighted and well ventilated basement story of this large building. The dormitory is a large room excellently ventilated.

A few feet from the main building is a two story frame house, the first story of which is composed of two rooms and is used for school room and play room for the boys.

The boys' dormitory is located in the second story of this building. The buildings are all in good repair and seem well adapted for the purpose for which they are used.

I was agreeably surprised at the excellent equipment of this little school. Plenty of books, and the superintendent said that he would get the books recently adopted by the government, as those now on hand wore out making it necessary to replenish. He said that he wanted the very best books published, and I advised him to get the excellent text books now in use in the government schools.

The school is supplied with maps, charts and all the necessary school appliances for an institution of the kind operated here.

The character of instruction is very good. The gentleman in charge of this department is a teacher of ability, who has prepared himself for teaching and is well up with the times as to advanced methods, and is doing excellent work in a literary way. The language is practically taught. In this regard I was happily surprised, for I had formed an idea before coming that the language would not be a prominent feature of the training here, as the operators were German, and as I supposed might not speak the clear English, but I found that the children used good English, and that the instruction in the classes in language, was of such a practical nature that the pupils could not help but acquire a proficient use of the language, as we like to hear it.

The most commendable feature of this little school is the industrial training. The school is under the auspices of the Mennonite church, yet the operation of the institution is delegated to Rev. Christian Krehbiel. He has the school on his farm, consisting of one section of land, together with an additional half section belonging to his sons who are assisting to operate the schools. The farm is in an excellent state of cultivation. It is well equipped with all the modern farm machinery necessary to successfully operate such a farm.

The Indian boys are taught how to use this machinery and instructed how to run a farm in a way to make money, which is an exceedingly valuable training. The boys are not taught simply *how* to do the work, but the *business* of farming is practically presented. The full hours are given to school room work but the odd time is profitably improved in industrial labor.

Well arranged barns, cattle sheds and implement houses are provided that these boys are taught a lesson that might be learned, with profit, by some of the more favored white farmers of the west.

The training of the girls is no less practical than that of the boys. They occupy the sitting room with the family, do their own cooking, assisted by a competent cook, mend their clothing, and are taught to "cut and fit" and in short, are trained as a well to do intelligent farm lady would train her daughters.

While visiting the school an Indian girl, a full blood Cheyenne prepared me a meal. It was well cooked, the bread was a sweet nice loaf that any housewife might envy, the butter, also of her making, was as firm, sweet and palatable as that which any dairyman could make and everything was indeed commendable. That was the veritable "proof of the pudding."

These children are comfortably clothed and well fed. Their food is that which is usually found on the tables of thrifty farmers. The products of the garden and farm form a large part of the bill of fare at this school.

The important subject of ornamentation is not neglected here. A well-cultivated flower garden and a choice collection of house plants form an important factor in developing a love for the beautiful and is preparing these children to decorate and beautify their future homes.

While this is a denominational school, the operators do not force their sectarianism upon their pupils, but are giving them a broad liberal religious training. The best of moral sentiment seems to prevail here. Patriotism is not lost sight of in the training of these children. A loyal moral support of the government is taught and the children are impressed with their obligations to the generous government that is doing so much to elevate their race and to bring their people to an intelligent, happy citizenship, prepared to enjoy the blessings of a cultured civilization.

The discipline is kind, yet firm and positive, which always succeeds. These people are doing a good work and deserve to be encouraged.

JOHN W. RICHARDSON,
Supt. of Indian Education.

NO MORE RUM.—The United States Consul in Sierra Leone, in a private letter to a friend in this country, recently wrote: "I am not a missionary, nor the son of one, but I judge the present by the past. The Christian nations of the earth must set a better example than flooding this country with rum and gin, and landing it on the Sabbath day at the wharf within fifty yards of the church. I stood on the wharf last Sabbath and saw steamers come into the harbor from Germany and England, and they commenced to land rum and gin. There were over 100 men employed all day, and the custom officers had to be on duty. The native kings are petitioning the government to stop the liquor traffic. It is ruining their people. One king says that if they continue, it will cause him to leave his country and go where the white man's rum cannot reach his people."

A South African Kaffir remarked: "Among the whites we became acquainted with two things—the Bible, to save our souls, and brandy, to destroy our bodies. But as for me, I am content with the former."

SUNDAY SCHOOL.

A CHILD'S MORNING HYMN.

Jesus, keep me all this day,
When at school and when at play;
When I work and when I rest,
Bless me, and I shall be blest.

Keep my body free from pain,
Keep my soul from sinful stain,
Bread supply for daily need,
Help me on thy truth to feed.

May I do all things I ought,
May I hate each evil thought,
Let no false or angry word
From my lips be this day heard.

Faulty I have often been,
Pardon, wash me, keep me clean;
Give to me a holy heart,
Never let me from thee part.

Keep me in the narrow way,
Let me neither slip nor stray;
Guide thy little pilgrim band,
Bring us to the promised land.

May I serve thee here below,
Serve thee when to heaven I go,
Serve and love and trust in thee,
Now and through eternity.

NEWMAN HALL, D.D.
in Sunday School Times.

"Place yourself in the middle of the stream of power and wisdom which flows into you as life, place yourself in the full center of that flood, then you are without effort impelled to truth, to right, and a perfect contentment."—Emerson.

POINTS ON THE LESSONS.

Lesson 5.—May 1st.

The Prayer of the Penitent.—Ps. 51, 1—13.

David sinned, but he also repented. His repentance was a sincere and true repentance. The penitent's hope is in the free mercy of God. This hope he has only in a true and full acknowledgement and confession of his transgression. To such a confession his sins must be a burden to him. The chief guilt of sin is against God, for God is holy. It is only when we have the joy of God's salvation in our hearts, that we are qualified to guide sinners to repentance.

Lesson 6.—May 8th.

Delight in God's House.—Ps. 84: 1—12.

That we may love God's house, we must attend it regularly, we must become members of the church-family, so we can say in truth we "dwell" there, worship and service are dear to God's people. His ordinances are as food to their souls; and when neglected or deprived therefrom they become enfeebled and faint for want of spiritual food. "They go from strength to strength"—there is no turning back or looking down, but, with faces set heavenward they advance.

Lesson 7.—May 15th.

A Song of Praise.—Ps. 103: 1—22.

David spoke not merely from the lips but as well from the heart. The consideration of what the Lord had done for him raised a song of praise to his lips, so he could cry out: Bless the Lord, O my soul; and all that is within me, bless his holy name. The uncertainty and shortness of human life should lead us to place our affections on things above, and seek the durable riches and righteousness which shall never pass away. To secure God's mercy there must be obedience to His commandments.

Lesson 8.—May 22th.

Daniel and his Companions.—Dan. 1: 8—21.

This lesson is intended for the quarterly temperance lesson; and surely it is a very appropriate passage, to teach us to shun evil, and especially the evil of strong drink; and lead us to follow our conscientious convictions of right. Daniel's cold-water experiment is of importance. Here was a company of young men surrounded by great temptations, who were zealous adherents to the principles of total abstinence. They furnish a good lesson to young men on the importance of letting wine alone and abstaining from all strong drink and excessive luxury. The true believer will value purity of heart and life, and visible conformity to God's law, above all earthly delights and honors.

Lesson 9.—May 29th.

Nebuchadnezzar's Dream.—Dan. 2: 36—49.

God is the only source of wisdom and power. In all the gifts possessed by man, he should be recognized. To His eternal mind, the whole history of the world lies open from the beginning to the end. All the empires which human hands have established shall be destroyed; but the king which God has established "without hands" shall increase continually, till the earth is filled with its glory and blessedness.

THE PSALMS.

The study of the Psalms is at any time a delight. But it seems especially pleasant that it comes to us now in the glorious springtime when the world is so full of praise, and hills and woodlands are breaking into song. Let us seek to impress our scholars with the thought that the religion of our God is a cause of deep and abiding *joy*, and that if there is anything gloomy about those who profess to be Christians, it is not Christianity. There may be selfishness, there may be doubt, there may be a great deal of evil that mars and dims the beauty of a professor's character, but it is never his religion—rather is it the lack of that true depth of piety which alone can keep the heart calm and at rest in the midst of difficulty, and the face and voice bright and joy-inspiring till the earthly pilgrimage has ended at the gates of the heavenly city. Let us, one and all, drink in the beauty of the Psalms, and, like David of old, live in such close and loving communion with God that our lives shall flow forth in praise.

If within thy breast beats a heart warm, loyal, generous, a heroic heart, speak; oh, speak! If not, silence, sounding brass! Silence, thou tinkling symbal.—*Joseph Roux.*

Courage that grows from constitution often forsakes the man when he has occasion for it; courage which arises from a sense of duty acts in a uniform manner.—*Addison.*

Life's evening will take its character from the day which has preceded it; and if we would close our career in religious hope, we must prepare for it by continuous religious habit.

No man is ever off duty. In all places and at all times he is to be armed, watchful, ready for his work. The Scriptures make no provisions for "putting off" the armor of God.

THE YOUNG PEOPLE.

THE HEART POSSESSED.

"*To-day I must abide at thy house.*"—Luke 19: 5.

Heard I Christ, the Master say,
"I must bide with thee to-day."
But I looked within my heart—
Sin-defiled in every part—
And I said, "Oh, not to-day!
Please thee, Christ, to turn away.

"How can I, so poor and vile,
Full of wickedness and guile,
Entertain within my breast,
Thee, divine and heavenly guest?
Wait, Lord, till I holier be;
Then mayest thou abide with me."

But I heard his voice again
(How unlike the sons of men!)
Heard him speak in words of love,
Rising clear earth's noise above,
"Open, child, thy heart to me:
I bring light and purity."

Then I said, "O, guest divine,
Come, possess this heart of mine!"
And he came with all his grace,
Put on me *his* comeliness,
Gave my soul the bliss to know,
Christ and heaven together go!

H. H., in The King's Own.

THE C. E. SOCIETIES AND THE WORLD'S FAIR.

REV. P. A. CANADA, Vice-president for the Christians of the Ohio Union, reports that the Ashtabula County Union, assembled two hundred delegates strong, passed by a unanimous rising vote a resolution declaring that they would not attend the Columbian Exposition if the management persisted in the whiskey-selling, Sunday-opening policy.

"The Christian Endeavor movement," says the *Canada Presbyterian*, "is beginning to make its influence felt. Both in Canada and in the United States it has entered a strong protest against keeping the Chicago World's Fair open on the Sabbath. In taking this position the members of this organization have only done what is expected of them. It is well to strengthen the hands of those who are laboring to secure the due observance of the Lord's Day, and the Christian Endeavorers may be relied on to stand firm in their adhesion to the principles they profess." That is true. Christian Endeavorers may be relied on.

And now an Endeavor society in far-away Japan has been heard from on the question of the Sunday opening of the Columbian Exposition. The society of the Cumberland Presbyterian Church in Osake, Japan, of which Mr. Suganuma is president and Mr. Shimizu is secretary, sends us, through Mr. T. Yamanjho, a strongly worded protest, pleading that the Japanese visitors and attendants of the Japanese exhibit may not be presented with such a spectacle of Sabbath desecration.

A wise Christian aims at so living that he may live forever, and therefore labors to spend his life in walking in those paths in which he sees Heaven before him.

Meditation can not find out a real want, but prayer will bring in an answerable comfort. Meditation cannot perceive a sweetness, fullness or excellency in Christ, but prayer will make me a partaker of it.

HEREFORD Y. P. S. C. E. NOTES.

It is the duty of every active member of the society to take some part in the exercises aside from singing at every meeting if opportunity is offered, and it is desirable to arrange the programmes so that all may be given such an opportunity. This may seem a difficult work for the programme committees. Since, however, most of our meetings are thrown open for voluntary participation after the subject of the evening has been treated in a general way by a few members appointed for that purpose, the task of getting up a programme is, after all, not so onerous.

Once in a while upon special programmes as Thanksgiving, Christmas, New Year, Temperance, Mission, or a Flower programme, the committee takes special efforts and usually the name of every member is put on for a short selection, a quotation, or a thought suited to the occasion. Such a programme was given on Easter. However interesting and edifying the regular meetings may be, the extra work and preparation for these special programmes generally enhances the interest on the part of the members, thus verifying the saying that "success is the reward of labor."

At the close of our consecration meeting on April 3rd, there was attention called to the work of the Russian Famine Relief Committee of Philadelphia, and suggestions made that the society undertake to assist in the work of sending aid to these sufferers across the seas. A motion was made and adopted that the society go on a "committee of the whole" to secure contributions from such persons as were willing to give. As a result, there was collected in the week following sufficient money to purchase twenty-five barrels of flour The flour was promptly forwarded to Philadelphia in time to be put on the relief ship Conemaugh.

As the time for the National Convention of C. E. at New York July 7th draws near, some of our members are planning to attend, and we expect to send quite a delegation. We hope that our sister societies may not fail to be represented, as there is nothing that will so arouse a C. E. worker as a visit to a state or national C. E. convention.—*Correspondent.*

THE C. E. MOVEMENT.

A recent number of the *Golden Rule* presented the genial, jovial face of William H. Pennell, of Portland, Maine, as the first man who signed the first constitution of the first society of Christian Endeavor. Mr. Pennell with his large class of young men, was invited to his pastor's house on the evening of February 2nd, 1881. The pastor then proposed the constitution of the young society, but there was a hesitancy about signing it with the stringent prayer-meeting pledge that it contained. The pastor feared a sudden collapse of his scheme, when Mr. Pennell bravely seized the pen and set an example by attaching his signature to the constitution. He was quickly followed by others, and the first society was established. He was president of the first three Christian Endeavor conventions; his son then a school boy of eleven years, led the first Christian Endeavor prayer-meeting that was conducted by any young person.

The battlefield between God and Satan is in the human heart, and the prize at stake is the soul of man.

QUESTION CORNER.

No. 16.

17. We read of three persons gathering sticks; one was put to death, one was rewarded, and the other was called a god. Who were they?

18. Who hanged himself because his advice was not followed?

19. What king of Israel was taken among thorns and bound with fetters?

20. Who sold fish on the Sabbath day?

21. How many knives did the children of Israel bring back to Jerusalem from Babylon?

22. What was king David's occupation before he was called to reign over Israel?

32. What vegetable was mentioned as being one of the good things of Egypt for which the Israelites longed?

ENIGMA No. 15. *An acrostic.*

Of virtues three, but one just name?
What term of bliss can Christians claim?
Where found Noah's ark a resting place?
What sure hope has our sinful race?
What courtier said, "*Thou art the man?*"
What Bible stars in heaven's plan or span?
In what are victors fain to choose?
What fault in all,—all should disuse?
And tender trait all men imbues?
What must be,—minus which, all is nought?
What results from where Cupid wrought?
Now be correct and sum up all,
And tell what an angel said to Paul.

TO OUR SUBSCRIBERS,

For the convenience of our subscribers in settling up their accounts, and in response to the repeated request of a number of them, we with the present issue of the Mennonite commence printing, on the labels of the paper, in connection with the addresses, the dates with which the respective subscriptions expire. We do this in order that all may be enabled at any time, to see how their accounts with the paper stand, and hope that it may prove a friendly reminder to those in arrears with their subscription to send us the subscription money due us.

A. B. SHELLY, *Business Manager.*

DEATHS.

FRETZ.—On March 13th, 1892, in Plumstead, Bucks county, Pa., Mary, wife of Henry Fretz, and daughter of Isaac and Veronica Fretz, late of Tinicum, Pa., aged 76 years and 11 months. Interment on the 19th at Deep Run. Services by Allen M. Fretz. Text, Rev. 7: 15.

RANDT.—On March 24th, 1892, in Tinicum, Bucks county, Pa., from a gun-shot wound received at the hands of his school-mate, Albert, son of Henry and Pernesa Randt, aged 9 yrs., 3 mos. and 24 days. Interment on the 28th at Kellers church. Services at the house by Allen M. Fretz, at the church by J. F. Ohl.

KING.—On March 28th, 1892, in Pipersville, Pa., Abraham King, aged 82 yrs., 1 mo. and 17 days. Interment on April 2d at Deep Run. Services by Allen M. Fretz. Text, Heb. 10: 34, last part.

DETWEILER.—On April 9th, 1892, at Souderton, Montg. Co., Pa., Catharine Detweiler, aged 67 yrs., 4 mos. On the 12th she was buried at the Rockhill Meetinghouse. Funeral services were conducted at the house by Abel Hornung and Joseph Detweiler, and at the meeting house by A. B. Shelly. Text, Phil. 1: 23.

HARTRANFT.—On April 10th, 1892, in Philadelphia, Pa., Edward Hartranft, aged 70 years. Interment at the Flatland meeting house on the 13th. Funeral services conducted by A. B. Shelly.

TRAUGER.—On April 12th, 1892, in Richland, Bucks Co., Pa., Anna Maria Trauger, widow of Frederick Trauger, aged 70 yrs., 7 mos. and 9 days. On April 16th her remains were laid to rest at Zion's Hill church. Funeral services conducted by A. B. Shelly and E. A. Yehl.

KILE.—On March 23rd, 1892, at New Galena, Pa., Elizabeth R., infant child of Abraham and Mary Kile, aged 4 weeks and 5 days. Interment on the 26th at Deep Run. Services by Allen M. Fretz.

INDIAN CHIEF.—On April 1st, 1892, at Plumsteadville, Pa., Martin Te Ka Tsi Tsm Seke, Indian Chief Iroquois Tribe, aged about 70 years. Interment on the 3rd at Plumsteadville cemetery. Services by Allen M. Fretz.

CONTRIBUTION ACKNOWLEDGED.

For our Indian Mission during month of March.

From Roulet's cong., Ia., $28.40; Noah Gerber, Mo., $1.00; Gerhard Neufeld, Minn., $20.43; Balance of Bequest of Helena Schwarzentrub, Ill., $400.00; West Zions cong., Mound Ridge, Kan., $41.50; First Mennonite cong., Philadelphia, Pa., $18.25; Abr. Zurflueh, Ohio, $4.00; Peter Schneck, O., $7.30; Bro. Schroeder of the New Alexanderwohl cong., Kan., $50.00; Zions cong., Ia., $15.00; Abr. Wittmer, $2.00; J. Johann Krehbiel, Weierhof, Pfalz, Germany, $13; Newton, Kan., Sunday-school, $9.24.

Thankfully acknowledged
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Thankfully acknowledged,
DAVID GOERZ, Treas.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

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GOD IS LOVE.

Earth with her ten thousand flowers;
Air with all its beams and showers;
Ocean's infinite expanse;
Heaven's resplendent countenance—
All around and all above
Hath this record: God is love.

Sounds among the vales and hills,
In the woods and by the rills,
Of the breeze and of the bird,
By the gentle murmur stirred—
All these songs, beneath, above,
Have one burden: God is love.

All the hopes, and fears that start
From the fountain of the heart;
All the quiet bliss that lies,
All our human sympathies—
These are voices from above,
Sweetly whispering: God is love.

—*Anonymous.*

THE NECESSITY FOR THE WORK OF LAY MEMBERS IN THE CHURCH AND HOW TO MEET THIS NECESSITY.

[A paper read before the ministers' conference, at West Swamp, by Anthony S. Shelly.]

This subject consists of two parts. The first part asks to have the necessity for the work of laymen in the church defined and established; the second calls for a solution of the practical side of the problem.

Is there any necessity for the work of lay members? I need not hesitate to answer emphatically, Yes! The necessity exists, and I will proceed at once to establish this fact by the consideration of two things, viz: 1. The work that is to be done. 2. The relation of the individual member to this work.

The work to be done in and by the church is a great work. "The harvest is great," said the Lord Himself, and what He calls great must be great indeed. The work is so vast that all can get a hold at it and not only can, but indeed must, do their share if it is to be fully done. The Son of man is as a man taking a far journey, who left his house and gave authority to his servants and to *every man his work.* Now the work that the Son of man gives to every one is not such as is reported of the philanthropist who set men to wheeling bricks from one side of the street to the other, simply to give them something to do. The work that the Son of man gives to each one is such as needs to be done—work that will form an essential part in the carrying out of His purposes of love. Work that is not only not useless, but that is of the most exalted nature, telling, when faithfully done in His name, for the eternal uplifting of immortal souls. Now, as God's purposes are infinite, so His work is infinite, and no one of His children can excuse himself or herself from taking a part in this work with the thought that there is nothing for him or her to do. The Master gives to every one his work.

Again, the work in God's household is of such great variety as to call for the various abilities and capacities of all the individual servants of His. He needs not only the apostles, prophets and teachers, but equally as much the helps, the governments, and diversities of tongues—tongues of private admonition and exhortation as well as of public eloquence; tongues of sympathy and love, for the down trodden and forsaken; tongues of comfort for the bereaved; tongues of gentle persuasion for the wayward; and with these all, tongues of prayer and supplication in the Spirit. *God needs you,* and this is the first consideration establishing the necessity of the work of every member of the church.

The second consideration is that the members need the work. The first need is on God's side; the second, on man's side. One view of human salvation sees in it the rescue of the person from the devil's loafing places, from all the abomination that that term, loafing places, brings to the mind, and placing him into God's busy industrial establishment, with such a changed nature, however, that the person can be happy only when he becomes a part of the activity there. The act of his salvation was mainly in the passive voice for him. He was found, and rescued, and regenerated by the saving grace of God, and the knowledge of this, God's wondrous love and work of salvation, fills him with joy. But his joy, his happiness, keeps growing when the active takes the place of the passive, when his knowledge evolves and perfects itself in doing. "If ye *know* these things," says Christ to His disciples, "happy are ye if ye *do* them." James says: "If a man is not simply a hearer but a doer, this man shall be blessed in his doing." The saved soul is brought from death unto life, but life is activity and must be evermore fed by activity. Paul exhorts the Philippians to *work* out their souls' salvation with fear and trembling. Now this working out of one's soul's salvation is nothing more nor less than to be at work for and with the Master—to be about our Father's business, to live continually in the atmosphere of His sweet will. No one can by any works of his save his soul. By *grace* we are saved, the Holy Spirit graciously making in the soul in faith a personal application of the merits of Christ's redemption. But while we are not saved *by* our works, we are in a certain sense saved *through* our works. They are, as it were, the language of the soul, and just as ordinary language is both the instrument and the expression of mental thoughts, so this language of good works is to the higher thoughts of the soul. Language is necessary for the development of thought in the mind, and so the language of works is necessary to the development of God's thoughts in the soul. It is only as we work out the thoughts of God that we can in reality think them and thus be lifted more and more unto His likeness.

I sum up this part of my subject, then, by saying that there is an absolute necessity that the lay members in the church shall work. The Lord needs them as workers—He has work for all, and they need the work for the welfare of their souls, as without it they would be spiritual dwarfs at best. I may add that while much work of the kind spoken of may be done not directly in the name of any particular church, whatever true spiritual work is done in the name of Christ will advance the true interests of His church and will therefore in reality be in the church.

Secondly, How to meet this necessity. I would answer this question briefly thus: On the part of the lay members the necessity must be met by embracing the opportunities offered them, in public and private, to work for the Master, and doing at all times with their might (*i. e.* to the best of their ability), what their hands find to do for the Lord. But the leaders in the church have also a duty right here. They must meet the necessity by observing the following points:

1. Press upon the members the necessity in question. Let our teaching and preaching be faithful on this line enforcing with James the importance of *works* as well as with Paul the importance of *faith.* Let us teach them the duty and the blessed privilege of bearing testimony for Jesus in practical work.

2. Point out to the members opportunities of working for the Lord. Show them where they can labor to advantage either in the regular church services or in personal work with unbelievers, or in charitable enterprises.

3 Be ever intent on so arranging church work as to *give* opportunity to the individual members to engage in active service. Such appointments as the Sunday-school, the prayer meeting, meetings for mutual spiritual edification, Young People's Societies, etc., are right in this line. Be not slow to adopt any practical methods by which the members can be put to work. Be much less afraid of what you might consider imperfect or even bungling work, as you are of the idleness of members: the Lord will take care of the former; the devil delights in the latter.

4. Be not too egotistic nor too jealous gladly to receive and to adopt practical suggestions from members who have become interested in the energetic prosecution of God's work. Encourage the members to join heads in devising plans for effectual work as well as hands in carrying them out. Many a minister has lost a golden opportunity by failing to fall in with the promptings of earnest lay members for more activity in the spiritual work of the church.

5. Be not stingy with your signs of approval of work done. A hearty "Well done" will be an encouragement to most any one, especially in our spiritual work, where the apparent results are often so discouraging. Even where the work can not be fully approved, the faithful spirit that prompted it should not fail of its meed of approving recognition.

In all this let the earnest pastor remember that, as Moody has said, it is infinitely better to put ten persons to work in the Master's cause than to do the work of ten men yourself. Let pastor and people pray together and work together, and the Master who has called them all to his vineyard, will when evening comes give to each the "penny" of blessed reward.

For the Mennonite.

TOTAL DEPRAVITY.

BY JOSEPH S. TAYLOR.

John Milton begins his "Tractate of Education" with the declaration that the end of education is "to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to *love*, *imitate* and *be like* him." Rousseau opens the "Emile" by declaring that all things as they come from the hands of God, are good. A child is good until he is corrupted by his elders. Herbert Spencer is of the opinion in his "Education" that a child is not wholly bad, nor yet entirely good: he is potentially what his ancestors have made him by heredity.

Here you have three important opinions, one by Theology, another by Infidelity, and a third by Agnosticism. It will be admitted that this question is of fundamental importance to education. For, before I can know how I ought to train my child, I must know the end of education. But the end of education is determined by my conception of the nature of the child. If, like Milton, I hold that a child is all wrong, it will be the business of education to thwart nature all it can. If, like Rousseau, I believe the child is all right, all my education has to do is to assist the child's nature to develop according to its own impulse and laws. And again, if I go with Spencer and hold that a child is neither good nor bad, but has inherited possibilities of either or both, my education will have still another office to perform.

The popular opinion is nominally the theological opinion of Milton. Man is by nature corrupt when he is born. We hear this doctrine from the pulpit every Sunday and assent to it; for very few of us ever take the trouble to find out whether the things that are preached are really in the Bible. I say nominally and formally the popular notion is that children are all wrong when they make their appearance in this world.

But really and practically the case is very different. Do but behold that mother with her smiling infant in her arms. Does she believe that her babe is corrupt? Does she see in the clear blue of her darling's eyes any evidence of the curse of Eden? Does she believe that the little thing so fresh from the hand of God is already "ordained to dishonor and wrath, to the praise of his glorious justice?" You know she does not. Even if she thinks she does, she is but the dupe of her own bigotry; for let the child die, and then suggest to her that her darling is in everlasting torments. She will tell you it is false, or she will go mad, or she will curse God.

I am not writing a theological paper, and therefore I have no disposition to discuss the theology of this question. I simply record my opinion that any education that bases itself on the proposition of John Milton is a bad one. And any family training, or any Sunday-school training, that has for its sole object the thwarting and uprooting of nature and the upbuilding of character according to a dogmatic ideal, is utterly bad.

I am equally free to acknowledge that a training that is based on the opposite extreme of Rousseau is just as bad. If you go on the assumption that nature is perfect and the educator simply her slave, your education is sure to come to grief.

Quite aside from theology, basing my opinion simply upon experience with childhood, I believe with Spencer that a child is neither all good nor all bad. I believe it has the possibilities of all evil and of all goodness. If there is any truth in the doctrine of heredity this must be so. The child has in its nervous organization certain tendencies that are determined by the lives of all its ancestry. If these progenitors were high-minded, virtuous men, such will be the predominent tendency of the child. If the ancestors were wicked and dissolute, these tendencies will be implanted. It will depend, however, upon the environment of the child and his education as to which of these tendencies shall develop first and most. Habit and heredity may be controlled to a very large extent, otherwise civilization would be impossible; otherwise you and I could not have been the descendants of the thieving old sea kings.

I say therefore that the old education of the theologians was wrong in principle when it took it for granted that every natural desire of childhood was prompted by evil. "Pleasure" and "sin" were held to be synonymous. We have largely outgrown that idea. We allow our children to be happy; and the schools have gradually found out that education, to be sound, must be pleasurable. The old Spartan pedagogue was asked what his business was, and he replied: "I make what is good and pleasant to boys."

Happiness is the very nature of childhood, and it is not bad. There are legitimate pleasures. And education can proceed only in so far as it obeys the laws of nature. For instance it is one of the laws of human development that *scolding* overmuch does not make children "good." It is also a law that if *you are bad* and tell your child *to be good*, he will *be* what you *are* and not what you *say*. If you deceive him, no matter how much you preach to him about honesty, he will be a liar like yourself.

It is supposed to be an axiom in certain quarters that the child's *will* is utterly bad, and goodness can not come in until the *will* goes out. This is not merely nonsense; it is extremely vicious, for if carrid out, it makes not men capable of self-control, but slaves that can only follow leading-strings. It is a doctrine that will do very well for the purposes of the order of Jesuits, where each subject renders up body, soul, and spirit to a superior. But it will not do for a Protestant who professes to believe in the right of private judgment; for private judgment carries with it the right and power of self-direction. But self-direction implies *will* power. And therefore the business of education or religion is not, as has been supposed, to "break" the will, but to *strengthen*, *educate*, and *train* it. The will is neither bad nor good: it is either *weak* or *strong*. Goodness lies in the emotion, the affection, and in intellect or knowledge. Of what use is it to the child to have a good "heart"—pure affections—if he have not strength of will to *do* the right and resist evil impulses from without?

I hope the day will come when Christian pulpits will cease their twaddle about "breaking the will" and will show how to train it instead. For their can be no active goodness without a strong will; and that negative goodness which has to be shut up behind the walls of a nunnery is not suited to this age.

True Repentance consists in the heart being broken *for* sin, and broken *from* sin. Some often repent, yet never reform; they resemble a man travelling a dangerous path, who frequently starts and stops, but never turns back.

For the Mennonite.

THE UNPARDONABLE SIN.

These terrible words are plainly linked with the incident of the healing of the blind and dumb demoniac. Simple-minded and sincere folks saw in the miracle the power of God and recognized in the worker of it the "Son of David." But the Pharasees, who required a sign, were blind to the most obvious one and declared that Christ was in league with Satan and had worked this wonder by the power of Beelzebub. Our Lord shows the absurdity of this assertion. A kingdom, or a city, or a house, divided against itself cannot stand. Satan does not evacuate a citadel out of spite against himself. And it is after thus beating back His adversaries that our Lord makes this solemn statement about "the blasphemy against the Spirit," which is unpardonable. These Pharasees, whether they actually meant what they said or not, refused to see the power of God in the works of God, and made the awful declaration that this miiaculous and beneficent act of Jesus, was the outworking of evil forces. The moral perversity, the distortion of the faculties of spiritual discernment, which such an assertion implies, can only come to pass after the light of God's Spirit has been shut out. It is the Spirit who enables us to "approve things that are excellent" and we are warned by these dreadful words of Christ to beware lest by a continued process of excluding the light, it depart for ever, and we thus commit the Unpardonable Sin.

Dr. Chalmers said: "It is not peculiar to any one age. It does not lie in any unfathomable mystery. It may be seen at this day in thousands and thousands of men, who by that most familiar and frequently exemplified of all habits, a habit of resistance to a sense of duty, have at length stifled it altogether, and driven their inward monitor away from them and have sunk into a profound moral lethargy."

This sin is unpardonable, not because it is a "great exception," but from the very nature of the case. No repentance means no forgiveness. And the only power by which a man is enabled to repent is the power of the Spirit. Therefore if the Spirit be excluded, the supreme blessing of repentance is also excluded.

George McDonald writes, in his "Unspoken Sermons," of a child but nine years of age, whose innocent mind was filled with terror by the delusion that she had committed this sin. Delusion it is when any one imagines they have thus eternally transgressed.

"From themselves the fear has grown
And the shadow is their own."

When a man is sick and knows it there may be hope for him. It is when "the whole head is sick and the whole heart faint" and the sick man knows it not that there is real danger. Despair is often the stepping-stone to peace. It is the untroubled sinner who is in extreme peril, "Ephraim is joined to idols: let him alone."

This is surely a sin of the times. Let us take heed that we be not wrecked on a shoreless sea by committing it.——* * *

Saving Faith.—(Mark 5:34)—Her faith had made her whole, and Christ's virtue had made her whole. Not otherwise we say that we are justified by faith, and justified by Christ; faith not being itself the blessing, but the organ by which the blessing is received; the right hand of the soul, which lays hold on Him and His righteousness.—*Trench.*

WHICH IS MOST VALUABLE? A DUTY TO CHILDREN.

I am sadly conscious that thousands of mothers are so over-burdened that the actual demands of life, from day to day, consume all their time and strength. But "of two evils choose the least;" and which would you call the least, an unpolished stove or an untaught boy? Dirty windows, or a child whose confidence you have failed to gain? Cobwebs in the corner, or a son over whose soul a crust has formed so strong that you despair of melting it with your hot tears and your fervent prayers?

I have seen a woman who was absolutely ignorant of her children's habit of thought, who never felt that she could spare a half hour to read or talk with them—I have seen this woman spend ten minutes in ironing a sheet—there were six in the washing—one hour in fluting the ruffles and arranging the puffs of her little girl's "sweet white suit;" thirty minutes in polishing tips which were already bright and clean; forty minutes in frosting and decorating a cake for tea, because "company" was expected.

When the mother, a good orthodox Christian—shall appear before the Great White Throne, to be judged for "the deeds done in the body," and to give in her report of the Master's treasures placed in her care—there will be questions and answers like these:

"Where are the boys and girls I gave thee?"

"Lord, I was busied keeping my house clean and in order, and my children wandered away!"

"Where wert thou while thy sons and thy daughters were learning lessons of dishonesty, malice and impurity?"

"Lord, I was polishing furniture and ruffling dresses and making beautiful rugs!"

"What hast thou to show for thy life-work?"

"The tidiest house, Lord, and the best starching and ironing in all our neighborhood!"

Oh! these children! these children! The restless, eager boys and girls whom we love more than our own lives! Shall we devote our time and strength to that which perisheth, while the garden of our child's soul lies neglected, with foul weeds choking out all worthy and beautiful growths? Shall we exalt the incidentals of life to the rank of a purpose, to the shutting out of that work whose results reach beyond the stars?

Fleeting oh! mothers, are the days of childhood; and speckless windows, snowy linen, the consciousness that everything about the house is faultlessly bright and clean, will be poor comfort in that day wherein we shall discover that our poor boy's feet have chosen the path that shall take him out of the way to all eternity.—*Harriet E. Morris, Woman's Journal.*

A NOBLE RESOLVE.

"I would be ashamed to tell mother," was a little boy's reply to his comrades, who were trying to tempt him to do wrong.

"But you need not tell her; no one will know anything about it."

"I would know all about it myself, and I'd feel mighty mean if I couldn't tell mother."

"It's a pity you wasn't a girl. The idea of a boy running and telling his mother every little thing."

"You may laugh if you want to," said the noble boy, "but I've made up my mind never, as long as I live, to do any thing that I would be ashamed to tell my mother."

Noble resolve, and which will make almost any life true and useful! Let it be a rule of every boy and girl to do nothing of which they would be ashamed to tell their mother.

A PEACEFUL YET EFFECTIVE REBUKE.

An Englishman entered one of the compartments of a railway carriage, with his great mastiff dog. The dog assumed a posture of repose, and his master adjusted himself comfortably in his seat, and took out his book to read. Just before the train started, a guard looked in at the window, and quietly remarked that the dog could not be allowed to sit in the carriage, but must be taken to the baggage van. "Certainly," said the passenger, with very gentle tone, "take him, by all means."

The guard shut the door and passed on, hoping that the passenger's reflection would bring him to reason, and lead him to take his dog to its rightful place. At the next station the guard, in passing, stopped at this carriage and made the same remark to the gentleman, that the dog must be carried to the baggage van.

"O, certainly," blandly said the passenger; "I have not the least objection; take him." The guard, as aforetime, shut the door and passed on.

The gentleman resumed his reading. The novel was fascinating, and he read a number of pages. At last it occurred to him that the stop at the station was unusually long. After a little while he hailed a guard upon the platform, and said to him:

"When does the train start?"

"O, sir," said the guard, "your train has gone."

"Gone!" said he. "Why, how is it that I am here?"

"You were told the rules of the company, sir. You did not choose to comply, so the order was given to disengage this carriage."

The guard passed on. The gentleman sat in his seat in quiet with his dog, a much wiser man, and he had gained all this additional wisdom without the shedding of one single drop of blood or the utterance of one single angry word.

Selected.

BE YE SEPARATE.

The Church will not gain the world by being half-way like it. No follower of Christ will lead any to the communion table by sitting down with them to the card table, or get them to attend prayer-meeting by going with them to the theatre. The world is thoroughly worldly, and is not willing to go with those who come half-way to it. The less a Christian is like the world the more influence he is likely to have over it. When salt loses its savor, it is good for nothing but to be trodden under foot. So far as influencing others is concerned, it is better to be over-strict than even a little lax. That Christian has many secret admirers who is not willing to assume even the appearance of evil. To live in the world, but evidently not of it, is the sure way for a Christian to obtain a hold upon others. Not by walking with them for a little in the broad path, but by ever keeping in the narrow one, will he induce the erring to become pilgrims with him to a better country.

All True religion has a *distinct beginning*, and that beginning dates from the time when a sinner stands at Calvary, conscious of his utterly ruined condition, and realizes the truth that Jesus so completely satisfied God for sin, that He could say, before He gave up the Ghost, "It is finished;" and that "we have redemption through His Blood, the forgiveness of sins according to the riches of His grace.

ENTIRE CONSECRATION.

As the earth is but a point compared with the heaven, so are earthly troubles compared with heavenly joys.

Certain Moravian missionaries, in the old times of slavery, went to one of the West India islands to preach, and found they could not be permitted to teach there unless they themselves became slaves; and they did so—they sold themselves into bondage, never to return, that they might save slaves' souls. We have heard of another pair of holy men who actually submitted to be confined in a lazai-house, that they might save the souls of lepers, knowing as they did that they would never be permitted to come out again; they went there to take the leprosy, and die, if by so doing they might save souls. I have read of one, Thome de Jesu, who went to Barbary amongst the Christian captives, and there lived and died in banishment and bondage, that he might cheer his brethren, and preach Jesus to them.

Brethren, we have never reached to such devotion; we fall far short of what Jesus deserves. We give Him little; we give Him what we are ashamed not to give Him. Often we give Him our zeal for a day or two, and then grow cool; we wake up all of a sudden, and then sleep all the more soundly; we seem to-day as if we would set the world on fire, and to-morrow we scarce keep our own lamp trimmed; we vow at one time that we will push the church before us and drag the world after us; and by-and-by we are like Pharaoh's chariots with the wheels taken off, and drag along right heavily. Oh, for a spark of the love of Christ in our souls! Oh, for a living flame from off Calvary's altar, to set our whole nature blazing with divine enthusiasm for the Christ who gave Himself for us that we might live! Henceforth, take upon yourselves in the solemn intent of your soul this resolve? "I will unloose the latches of His shoes; I will seek out the little things, and I will do them as unto the Lord, and not unto men, and may He accept me, even as He has saved me through His precious blood."

HAPPINESS.

Happiness, true and eternal, is our birthright; the world can no more take away than it can give. It is human to shrink when the sharp cross is laid upon the shoulder, although even then we may avoid a fall into despair, by remembering who sank fainting upon the rough stones of the Via Dolorosa, but all the digging, pruning and grafting needful the trees God would plant by rivers of living water, must be done in the present crooked world; there is no purgation process in reserve for the children of His love, in that which is to come. This thought has helped ed me to bear and to comprehend much that might otherwise have shaken my trust in His wisdom and tenderness. Viewed in this light, does not the touch of affliction bear a wondrous likeness to the brand of the shepherd upon the choice of the fold, those he would not willingly lose? It is a mark to be respected by the powers of evil as of good, and exemption from sorrow is a token that may well make the ungodly afraid.—*Selected.*

The greatest difficulty before conversion is to yield the heart *to* God, and after conversion to keep the heart *with* God.—*Flavel.*

THE MENNONITE.

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All business communications, subscriptions, and articles for Mission Department to be sent to A. B. SHELLY, Milford Square, Bucks county, Pa.

Send articles for Sunday School and Young People's Department to ALLEN M. FRETZ, Bedminster, Bucks county, Pa.

All other articles for publication, Church News, Notices, etc, are to be sent to A. S. SHELLY, Bally, Berks county, Pa.

QUAKERTOWN, PA., JUNE, 1892.

The executive committee appointed at the last session of our annual Sunday-school convention will meet at Souderton, Monday June 6th, to arrange a programme and make other necessary arrangements for the next convention to be held at Deep Run in August. All having topics to propose for discussion, or other suggestions to make will please address them at once to ALLEN M. FRETZ, *Bedminster, Pa.*

The article on "Total Depravity" found on another page merits a careful reading. It presents an important educational subject in a strong way. We wish, however to record our exception to a few points in the paper. In the first place we think Bro. Taylor construes a worse meaning out of Miltons declaration than its wording warrants. As we interpret the words, Milton does not affirm the utter absence of all goodness in the child's nature, but that sin, starting in our first parents' transgression has wrought ruins under which every person born into the world suffers to a greater or less extend, and under the influence of which the child if left to itself and unaided by proper education will be unable to learn to know God aright, to love, imitate, and be like him. And this is Scriptural. Education, in its proper sense including the regeneration work of the word of God as brought to bear on the soul by proper instruction, must come in to eliminate the bad by leading the child only to the good. The natural depravity (*not* the *total* depravity) of Milton is only another expression for the doctrine of heredity. The most fortunate child in the point of ancestry, is heir to some of "the ruins of our first parents" and is therefore a proper subject for the education of Milton. Viewed thus, Milton's statement should find a commentary rather than a criticism in Bro. Taylor's able presentation of the educational question.

Secondly, Bro. Taylor is right in speaking of the extreme doctrine of *total* depravity as "the old education of the theologians." But the pulpit of to-day has outgrown the *old* education and we do not see the justice of the intimation that the Christian pulpit of to-day is still engaged in the "twaddle about 'breaking the will.'" We believe he misrepresents the great majority of Protestant ministers.

With these exceptions, we can say amen to the article in question.

EASTERN DISTRICT CONFERENCE.

Minutes of the 87th Semi-Annual Session of the Eastern District Conference, held at West Swamp, May 3 and 4, 1892.

Preceding the regular Conference session there was held on Sunday a mission festival, and on Monday a Ministerial Conference.

The Conference convened at 9.30 a. m., Tuesday, May 3. The regular services were opened by Bro. S. Ott, after which Bro. J. H. Oberholtzer preached the conference sermon from Prov 14: 34.

After the services the roll of congregations and delegates was called. The different congregations were represented by the following ministers and deacons: Ministers—J. H. Oberholtzer, A. B. Shelly, S. Ott, A. H. Gottshall, J. S. Moyer, L. O. Schimmel, A. M Fretz, W. S. Gottshall, N. B. Grubb and A. S. Shelly; deacons—Peter Sell, Lewis Schleifer, Peter A. Moyer, James Funk, Henry N. Shelly, Moses C. Gottshall, Peter Klein, Aaron Landis, John O. Schimmel, Aaron M. Rickert, Gerson Bowman and Daniel K. Cassel.

Bro. J. B. Baer was received as a member of the Conference. Bro. Samuel Lantz, of Gap, Lancaster Co., was by motion received as advisory member. Minutes were read and approved.

The following officers were then elected for one year: President, J. S. Moyer; Ger. Sec., A. B. Shelly, and Eng. Sec., A. M. Fretz.

TUESDAY AFTERNOON SESSION.

Conference was opened with singing. The chairman read 1 Pet. 5: 1—11, and led in prayer. The following resolutions were then adopted:

1. *Resolved*, That a committee of three be named to receive the reports of the congregations, and at the close of the Conference make a general report of the state of the church.

2. *Resolved*, That said committee shall see that the congregations be provided with proper blanks to make a full report by next spring session of Conference.

The following were then named as the committee: N. B. Grubb, J. B. Baer and P. Klein.

The following resolution was then presented, and adopted with a warm feeling: The servant of God writes in the 90th Psalm—"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away."

We had the pleasure to-day to hear our Bro. Oberholtzer preach the Conference sermon, after he, through the grace of God, has passed beyond both these limits of life, and also passed the fiftieth year of his Gospel ministry. The younger ones among us can well imagine, while to the older ones it is well known, that Bro. Oberholtzer in his long experience has found the truth of the declaration of the Psalmist, that in the many joys of a varied life, and in the labor and sorrow of the same he was brought thus far by the grace of God. Therefore

Resolved, That this Conference by rising vote, besides giving thanks to God, give thanks to Bro. Oberholtzer for the services he rendered to this Conference and the different congregations through these fifty years of grace.

The home mission committee then reported: 1. The services at Germantown are continued as before, with the exception that Bro. H. G. Allebach is called as an assistant in the Sunday-school and preaching services. 2. At Souderton the work is progressing. A paper was presented from a committee of the Souderton brethren, showing what progress was made toward procuring their own church building. Seven hundred dollars has been subscribed by them for the purpose.

The report of the home mission committee was accepted and the following resolutions passed:

Resolved, That the Conference allows the home mission committee $7.25 to cover their expenses for the year.

Resolved, That the Conference allows the brethren N. B. Grubb and A. B. Shelly $10 each for their services at Souderton.

Resolved, That, providing the brethren at Souderton organize themselves into a congregation, the Conference authorizes the home mission committee to institute, as soon as possible, and in such a manner as may seem best in its judgment the collecting of contributions in the different congregations in order to assist the Souderton people to the extent of $1000 toward procuring their own church building. What cannot be raised in the congregations, the committee can draw from the conference treasury.

Resolved, That the name of the home mission committee shall in future be Home Mission and Church Extension Committee.

The following were then elected as the committee for one year: A. B. Shelly, N. B. Grubb and A. M. Fretz.

The committee named at last spring conference to formulate a plan to aid needy young men in preparation for the ministry reported and laid before the conference the following resolution which was adopted:

Resolved, that the fund already collected for this purpose be increased by the conference to $100, and the conference by means of the same procure a membership and vote in the Bethel College organization; and that those of our members who have aided Bethel College with small gifts be asked to give conference the value of the same in the procuring of scholarships.

Resolved, that the committee be continued and instructed to carry out the above resolution.

The committee named at last conference to formulate a plan to make provisions in the congregations for systematic benevolent work, made a report, which was received to be considered in the Wednesday morning session. Session closed with prayer by A. M. Fretz.

WEDNESDAY MORNING SESSION.

Conference was opened at 9 o'clock by A. S. Shelly, who read Ps. 78: 1—11, and led in prayer. The following resolution was presented and after a short discussion passed:—*Resolved*, that this conference take steps toward adopting ways and means, that persons, who are incompetent to take care of themselves and are left to the mercy and benevolence of others, may for their own welfare, and the welfare of our people be properly provided for and maintained.

Resolved, that a committee of three lay members be elected by the conference to carry out the above resolution.

To this committee the following brethren were then elected:—Aaron S. Moyer, James Funk, and Harrison Landis.

The plan for systematic benevolent work in our church, presented by the committee on said subject at the previous session was then taken up for consideration. After some discussion the following resolution was adopted: *Resolved*, that the committee shall again review the plan it presented to conference and make such improvements as it may deem proper; have a sufficient number of copies of the same printed and circulated in the congregations, and name a day and place for a general meeting, for the purpose of organizing a benevolent aid society. The committee is also authorized, if it deems necessary to appoint a person in each congregation, to awaken the interest in the subject, and to see that such as are favorable to the movement may attend or be represented at said meeting.

The committee on the general condition of the church then reported. But since the individual congregational reports were very incomplete, no full and satisfactory report could be given. The given reports however show that there was a marked increase in membership, also in Sunday-school work and mission collections.

Resolved, to hold the next conference at Deep Run, convening on first Tuesday in October. The brethren A. S. Shelly and N. B. Grubb to conduct the regular conference services.

The following were named as executive committee for the year: W. S. Gottshall, N. B. Grubb, and G. Bowman.

A vote of thanks was tendered to the West Swamp congregation for their kind hospitality to the members of the conference.

Conference closed with singing "Nun Danket alle Gott," and prayer led by Bro. J. H. Oberholtzer. The prodeedings were all conducted in the German language. J. S. MOYER, *President.*

ALLEN M. FRETZ, *English Secretary.*

MINISTERIAL CONFERENCE REPORT.

The regular session of the Ministerial Conference, composed of the ministers of the Eastern District, was held as announced, in the West Swamp church, Monday, May 2d. All the ministers of the district, but one, were present. The opening, consisting of devotional exercises, was conducted by N. B. Grubb, a number of the brethren participating. The Scripture lesson, 2 Peter 1: 5–12, was read by the leader.

A. B. Shelly, who presided over the meeting then introduced the program, which was carried out as announced. J. S. Moyer read a paper of more than ordinary merit, presenting in a practical way, "The relation between Law and Gospel, and what place each should occupy in our preaching."

The advantages and disadvantages of Pulpit exchanges were set forth in a paper from perhaps an extreme radical standpoint. Great good will result from proper exchanges to both congregation and pastor, with proper safeguards thrown around the visiting pastor; those removed, great evil, to the detriment of pastor and people, would readily follow.

That the pastor must be a busy, active man, realizing his great responsibility and his obligation to God and man, was clearly presented in a paper by W. S. Gottschall on "Preparation of Sermons: Its Necessity, and How It Should Be Done." The minister that makes *no* preparation, and *depends* entirely on the promptings of the moment, is unfit for preaching.

The necessity for the work of lay members in the church, and how to meet this necessity, was ably discussed in a paper by A. S. Shelly. That there is ample work for every one, and that every one should work was the verdict that the Biblical arguments brought out. As the papers are expected to be published we shall not enter into a further synopsis of them here.

The following referred questions were answered by the brethren indicated and several elicited a spirited discussion:

On what authority do we observe our Sunday and not the Sabbath.—*J. S. Moyer.*

Can we base our belief on the acceptance of a faith or belief of any one man?—*J. B. Baer.*

Should we not in these days of aggressive progression resort more to the columns of our secular papers to bring the cause of religion before the people. Should we not induce our brethren engaged in newspaper work to bring church work more before the public through the columns of their papers?—*A. S. Shelly.*

What distinction as to the grade of sin would you make between a secret lodge member and a hotel and saloon keeper? The influence for evil of which one will be most extensive and injurious? Which one is the greater hindrance to church work?—*W. S. Gottschall.*

A. B. Shelly, who had been appointed at the last session a committee of one to present a course of study similar to those adopted in many churches, reported progress and was continued, to report at next session.

The next meeting is to be held a day previous to, and at the same place where the District Conference shall be held, the resident pastor to be the programme committee.—October 3 will be the time; Deep Run church the place; A. M. Fretz the programme committee.

J. B. Baer was appointed to prepare a report of the Conference and festive service for the Quakertown *Free Press* for publication. Samuel Lantz closed the session by prayer. The attendance was larger than upon any previous session and the spirit of love was manifest.

N. B. GRUBB, *Secretary.*

CHURCH NEWS.

SAUCON.—Communion was held in the Saucon church near Coopersburg, on Sunday May 1st. The services were conducted by A. B. Shelly, J. S. Moyer, and S. Lantz from Gap, Lancaster county. The church was well filled and, although the number of communicants was not large, all assembled seemed to enjoy the occasion and to receive a blessing.—The Sunday-school which was started here about two years ago is in a flourishing condition, numbering upwards of 100 pupils.

EAST SWAMP.—On Saturday afternoon, April 23rd, in connection with the preparatory services held, *nine* young persons were baptized and admitted as church members in the East Swamp church. A sermon appropriate to the occasion was preached based on Mark 16: 16. The following day the Lord's Supper was held, when nearly all the members of the congregation partook of the emblems of the body and blood of Christ.

WEST SWAMP.—On Easter Sunday (April 17.) the Lord's supper was celebrated in the West Swamp church. The church was well filled and quite a number partook of the emblems of the body and blood of Christ. The preparatory sermon was preached by brother J. B. Bær, and the communion sermon by A. B. Shelly. Brother J. H. Oberholzer also being present made some appropriate remarks at the close. The occasion was an agreeable and blessed one.

On Sunday, May 1st, preceeding the sessions of Conference, a mission festival was held. The services were opened at 2.30 p. m. by the pastor of the church, after which the brethren A. S. Shelly and J. B. Bær spoke on Home Mission work. The evening was devoted to Foreign or Heathen Missions. Appropriate and well selected remarks were made by the brethren J. S. Moyer and Wm. S. Gottschall. Both the afternoon and evening meeting were well attended. On Monday and Tuesday evenings, meetings were also held. The former was addressed by the brethren A. S. Shelly and N. B. Grubb in the interest of Young People's work. At the latter the brethren S. Ott and S. Lantz, both from Lancaster county, Pa., spoke. On account of the state of the weather the meeting on Monday evening was not as largely attended, but on Tuesday evening the church was well filled. These conference days and the church services connected therewith afforded a rich treat for our West Swamp people. May their blessing be a permanent one!

FROM WADSWORTH, O.—On Saturday, May 7th, we had the pleasure to welcome in our midst Bro. A. S. Shelly of Hereford, Pa., and Bro. N. C. Hirschy of Berne, Ind., who in response to our people's expressed desire had come here to conduct a series of meetings. Beginning with Sunday morning, services were held during the week in our church, and they proved a means of inspiration and blessing to all in attendance. Communion was administered on the following Lord's Day, preceded by preparatory services on Saturday afternoon, when seven members were admitted to the church by the rite of baptism, and the right hand of fellowship. The week following, two evening services were held in the Lutheran church, in Wadsworth. All the meetings were well attended, disregarding the inclement weather. The brethren left for Canton, Ohio, on Wednesday morning, May 18th, to visit the people there and hold services appointed for them. From thence Bro. Shelly went to Clarence Center, N. Y., before returning to his home in Pa., while Bro. Hirschy will return to Wadsworth to stay with us and labor among us for a time as the Lord may direct. May God bless the work of His servants.

FROM CLARENCE CENTRE, N. Y.—Dear Editor: In order to have more church news, somebody must write. We are here so isolated from the rest of our people, that were it not for our church papers, and the occasional visit of some of the brethren, we would hear but very little of what is going on in our sister churches and on our mission stations. We always feel very grateful to any of the brethren who come to us with the bread and water of life fresh from the fountain, also telling us of the way "by the Cross," and their labors have not been in vain. In January our dear brother N. B. Grubb spent a week with us, preaching the truth and visiting from house to house. At present our dear Bro. A. S. Shelly is with us, holding a few special meetings which commenced on Friday evening (with communion services on the 22nd,) they are well attended and of much interest. Although there are, as in the time of our Savior, many things that are not pleasant and in accordance with the word of God, yet we have great reason to thank God and take courage, Acts 28: 15, for the Lord is continually blessing our feeble efforts. On the 15th inst our communion services were held at Stevensville, Ontario, on the day before we had meeting at the "River Side" church, where four precious young souls were received into the church by baptism, and before communion on Sunday, one by hand of fellowship. These together with a dear brother received four weeks before, made an addition to the church of six. A number of others have expressed a desire to unite with the church in the near future. The people here are awake to duty. May the good Lord continue to prosper the work of our hands through the merits of Christ! On the 29th by the grace of God, we will hold our communion services at the "Falls." These are occations when we can especially feel the nearness of the one who said "I will never leave you." Brethren, pray for us! Your humble fellow-servant in Christ, JACOB KREHBIEL.

MISSION DEPARTMENT.

FROM OUR MISSIONFIELD.

Missionary J. J. Kliewer in his last Quarterly Report to the Missionboard writes as follows:

During the past Quarter I had the privilege of frequently visiting the Arapahoes in their tents, and they would repeatedly visit us in our home. During these visits we always tried, as much as we could, to perform some mission-work with them. Our friend Big Nose, who is specially susceptible to the Word of God, several times had his tent in our immediate vicinity. He is ailing with consumption and his health appears to be rapidly failing. We earnestly remember him in our prayers and hope to meet him in a glorified state at the throne of God.

Besides this, my principal occupation during the Quarter was the study of the Arapahoe language. I am very desirous of becoming more familiar with the language of this people, knowing that under the form which their outward circumstances are assuming we can do the most effectual and most promising missionwork in their own language. In meeting with Indians to whom we have been strangers before we perceive at once, how they are drawn toward us as soon as we address them in their own tongue. The Gospel too has its greatest power with them if preached to them in their own language.

The hope in their expected Messiah seems to weaken with many of these Indians. For a while the allotment of their land and the money which they were to receive from the government occupied all their attention. A great part of them awaited the opening of their land with a great amount of tranquility; not because they were indifferent in regard to white people settling among them, or because they liked it, but because they submitted to what they considered inevitable. What shape the relations with their new neighbors will assume we are as yet unable to foretell. The Lord grant that it may not tend to the ruin of this poor people!

Through the opening of this country for settlers circumstances upon our station have assumed a form different from what we had hoped they would. According to the construction given to the contract made with these Indians, the officers at Washington decided, that we are only entitled to one quarter section of land for our three mission stations. The government officials here, who are all friendly disposed toward our mission, tried hard to get a quarter section for each of our stations, but their efforts were of no avail. We received but 160 acres in all, and of this our station gets 40 acres.

It had not been my intention to take a Homestead for myself, but as 40 acres seems insufficient for our station, and as the land selected for the mission is bottom land along the river and consequently not suitable as a site for a missionhouse, I concluded to take the remaining 120 acres of the same quarter section as a Homestead for myself. This made it necessary for me to go out of the reservation until the day of opening. On the 1st of April, I therefore went to Kansas, where my family had gone a week before, and remained there for a few days.

On the 7th I left Kansas and came back, accompanied by Bro. Peter Pankratz, from Alexanderwohl, and his two sons, who came with the intention of securing Homesteads for themselves in our vicinity. At Mennoville, Ok., Bro. C. F. Duerkson joined our party, and from Minco we went about 50 miles westward to the boundary of the district to be opened. As we did not wish to travel on Easter, we started in time so as to arrive at the place of our destination the evening before, "Good Friday." Here we encampted at a small stream of water, which reminded us at the time of the brook of Kedron over which our Savior passed on the evening of His suffering. On the following day we ascended a conical shaped hill in the vicinity, the top of which was covered with a mass of stone which threatened at any moment to roll down. We seated ourselves at the slope of this hill and by the aid of the Gospel meditated over the sufferings of our Savior. To day two brethren from Canton, who were also on their way to secure Homesteads, arrived with us. On Easter Sunday the brethren from our station also came to us, and we could unite ourselves in rejoicing over the resurrection of our Lord Jesus Christ from the dead.

On April 19th, 12 o'clock noon, was the time fixed when we should have permission to cross the line and enter the territory to be settled. These days of waiting on the prairies seemed long to us. — — —

At the appoined time we started and without any difficulty we came upon the land selected by us. We were the first ones to arrive, and now we have the land registered as ours in the land office at Oklahoma City.

Bro. K. further writes: On April 20th brother and sister Petter arrived here. The following days they visited the Cheyennes around here. At present they are visiting the Indians living about 40 miles the stream upwards. We expect them back here before long — — —.

ALASKA.

Bishop Bachman of the Moravian Church, who has lately visited their mission in Alaska, in speaking of "Alaska and its Needs," asks the question: Was the acquisition of Alaska a good thing from the Christian's stand point, either for the United States or for the people of Alaska? In answer to this question he says: "When we acquired Alaska we incurred great responsibilities, and woe be to our land, if we wrong the Esquimo and the Thlinket as we have wronged the Negro and the Indian. I fear that there is already only too much reason to say, No, it is not a good thing for the Esquimo and the Indian of Alaska."

"Under Russia and the Russian established Church the people have lived a sorry life indeed, filthy and beastly in their persons and habits, ignorant, degraded and superstitious in the extreme, you may look in vain for any fruits of the labors (if you can call that labor which consists in holding up a crucifix for men, women, children, and babes to kiss, and muttering unintelligible prayers) of the well-paid and dissolute Greek priests, who have frittered away their useless lives among them. But are they faring any better now? I answer yes, with regard to a comparatively small number who have come under the immediate and undisturbed care of evangelical missionaries."

"But there is only a small beginning made in this line; in regard to the great mass of the 30,000 people of Alaska, the annexation of the territory to the United States has not proved to be a good thing as yet. On the contrary, the complaint of missionaries, teachers, and other Christians, become more bitter year by year as of the wrongs and evils endured by the natives from American whalers, fishermen, traders and miners. The Aleuts, Innuits, Thlinkets, and other tribes composing the Esquimos and Indians of Alaska, are a comparatively harmless race. They are barbarians but not savages. The Esquimoes, particularly, are a nation of children, little children; credulous, ignorant, and simple-hearted, they are the ready victims of the stronger race from the States. If they were not such, they would quickly revolt against the injustice and oppression under which they suffer, from the greed, lust, and lasciviousness of many of the whites that come among them. American commerce seizes upon their resources, and gives nothing in return for the treasures of furs, fish, and gold that it carries off from that desolate land. A revolution in Alaska would be far more justifiable than the revolution of 1776, for our wrongs then were mere trifles compared to theirs; and they belong to a country that still professes to cherish the Declaration of Independence. The story of ravage and rapine in Mexico and Peru by the blood thirsty Spaniard is being enacted to-day in Alaska by Americans! But if we as a people and our strong Government can defraud and wrong and slaughter the Indians of the temporate zone, shall we blame the cowardly miscreants who go to the arctic to rob and wrong the helpless Esquimos? Niebuhr's assertion that an uncivilized people has never derived benifit from a civilized race is too sweeping, the history of missions is a standing protest against the assertion. But there is strong ground for it, since civilized savages do demoralize and degrade uncivilized heathen still further, so that their last state becomes worse than the first, and they become more and more inaccessible to the gracious overtures of Christianity. Need we wonder to find the abused and demoralized natives at Carmel, on the Nushagak, and at many other places, turning away and spurning the cup of salvation because it is presented by a white hand?"

"Just now a bill is before Congress, (God forbid that it should pass!) to rescind the law prohibiting the import of liquor in Alaska. The plea is that it can not be enforced. What a plea to be urged by the wise Congress of statesmen of the mighty United States of America! Rather should we say, what a concession to the still mightier liquor league of 'our rum-ruled land!'"

"Dear friends, if the annexation of Alaska to our enlightened country is to be a benefit to the Creoles, Esquimos, and Indians of that dreary land, those who are the true children of light must do what their hand finds to do with all their might in order to make it such."

Missionary H. R. Voth, who, as many of our readers know, is on a visit to his native country, (Russia), is a regular correspondent of the "Bundesbote." By his letters we see that he is constantly called upon to preach and speak about the Indians, etc. From this we have reason to fear that his jonrney will scarcely give him the desired and much needed rest, as was expected when he left our mission. In a Postal written some time ago to the president of the Mission-Board, he states, that his health has somewhat improved but that he still at times has a severe pain in his head.

Since 1875 there have been 135 apostasies of Prussian Christians from Christianity to Judaism, and 2101 conversions of Jews to Christianity. Apostasies are steadily diminishing and conversions steadily increasing.

SUNDAY SCHOOL.

"Think not too meanly of thy low estate;
Thou hast a choice; to choose is to create!
Remember whose the sacred lips that tell
Angels approve thee, when thy choice is well.
And he who made thee to be just and true
Will bless thee, love thee—ay, respect thee too."
Holmes.

POINTS ON THE LESSONS.

Lesson 10.—June 5th.

The Fiery Furnace.—Dan. 3: 13—25.

Since rulers are ordained of God, we are bound to submit ourselves to all their requirements, except when they command that which God forbids, or forbid that which God commands; then we must obey God rather than man, though it be at the peril of our lives. The rewards of obedience to God may not always appear on the surface; suffering is often the lot of the faithful. In the fiercest trials God can strengthen his own to bear bravely the trials, and send his angels to comfort them. Many were ready to follow Christ, influenced by the hope of reward; but they turned from him when he told them of the suffering that might be involved in becoming his disciples. How do we feel?

Lesson 11.—June 12th.

The Den of Lions.—Dan. 6: 16–28.

The light of the Christian life should be steady; and the world looking on, as did Darius of old, should be able to say, as he said to Daniel, "Thy God, whom thou servest continually." When fidelity to God brings us into deadly perils, we need give ourselves no disquietude, being assured that he is able to deliver us, and will do so, if his own cause and our highest welfare demand it. Daniel's piety was no mere outward profession, but a belief which kept his heart true amid all temptations, and made his life noble and unfaltering in times of great peril. Only such a faith is worthy the name.

Lesson 12.—June 19th.

Review.—*The Reward of Faithfulness.*

The lessons of this quarter present a grand exhibition of God's faithfulness to his people in all circumstances. Those who serve him and delight therein are blessed and happy; those who trust him are never disappointed; those who study his works and his word find them preferable to "gold" and "honey." Those who fully confide in God, can know him as a "shepherd" who supplies all their wants. When pressed and burdened with sins we find the Lord a forgiving God; and with all this experience we delight in his house, worship and praise. Then if faithful to duty we shall be rewarded by deliverance from danger, increased honor before men, and the name of God glorified.

Lesson 13.—June 26th.

Messiah's Reign.—Ps. 72: 1–19.

(Quarterly Mission Lesson.)

The kingdom of Christ, is the heritage of none but the poor in spirit. The proud and self sufficient are excluded from it, and must stumble and fall into perdition. This kingdom must increase and prosper until it becomes triumphant over the whole earth. All the true members of Christ's body are animated by his spirit, which is a spirit of love and self-denial. They continually pray for his honor and the enlargement of his kingdom among men; and to this end give liberally of that which God has intrusted to them. Just in proportion as we trust God, and make him our shield and buckler, will he go before us and give us the victory. Every Sunday-school teacher ought to know this, and in view of the dangers which beset the feet of the young, and which have been the ruin of so many noble boys once in the Sunday-school, and may be in their own classes, how important that they may be taught to take God with them in all their ways! They cannot overcome the evils which threaten them in their own strength. Every Sunday-school teacher should in this respect be a Daniel to face trial with trust in and devotion to God, and give his scholars a living example of a trustful christian life. Let us trustfully take the promise to our hearts, "I will go before thee," that we may be able to teach others to do likewise.

DO YOU READ YOUR BIBLE?

"What a peculiar question!" you say. Well, never mind, we ask it again: Do you read your Bible? "Of course we do; how could we teach if we did not? Every Saturday we read over the lesson, and then we look up our helps and so prepare for the class."

Just so, but how about Monday and Tuesday, and the other days of the week? Let us press the question home again: Do you read your Bible every day? Ah, yes, we know, "business," "domestic duties," "social intercourse," "church meetings," and "church work," all very important, but not valid as excuses for neglecting your spiritual food.

But some, perhaps many, will be able to answer our question promptly and satisfactorily. Of such we make another inquiry: Do your scholars read their Bibles? We fear that many teachers will have to confess their ignorance on this point, and perhaps some will be glad of suggestion for more effectually securing the daily use of the Bible in the homes of the scholars.

A WORD TO BOYS.

If we are to have drunkards in the future, some of them are to come from the boys of whom I am now writing, and I ask yon if you want to become one of them? No, of course you don't! Well, I have a plan that is just as sure to save you from such a fate as the sun is to rise to-morrow. It never failed, it never will fail, and it is worth knowing. Never touch liquor in any form. That is the plan and it is worth putting into practice. I know you don't drink now, and it seems to me as if you never would. But your temptation will come, and it will probably come this way. You will find yourself sometimes with a number of companions, and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milksop if you don't indulge with them. Then what will you do? Will you say, "No, no! none of that stuff for me!" or will you take the glass with your common sense protesting and your conscience making the whole draught bitter, and then go off with a hot head and skulking soul that at once begins to make apologies for itself and will keep doing so all its life? Boys, do not become drunkards.—*Dr. Holland.*

THE YOUNG PEOPLE.

Haste not. Rest not. Calmly wait;
Meekly bear the storms of fate.
Duty be thy polar guide;
Do the right, whate'er betide.
Haste not. Rest not. Conflicts past,
God shall crown thy work at last.—*Gœthe.*

With pleasure we insert another communication from Bro. Eli Sharp, corresponding secretary af the Y. P. S. C. E. of North Danvers, Ill. In a private communication to the editor, Bro. Sharp expresses the wish that all correspondence for Young People's Department would sign their names to their articles, so that they might get acquainted with one another: and concludes as follows: "Corresponding secretaries are very prominent in C. E. work, and it would be well if there would be more correspondence in THE MENNONITE. I think it would be a good help to all." Bro. Sharp's remarks are in order and timely; let corresponding secretary of young people's organizations take notice and respond.

John Willis Baer reports that during the first week of April, one-hundred and eight Christian Endeavor Societies were enrolled on the list. Ohio led with 24; Pennsylvania had 11; Minnesota 9; Indiana 7; Illinois 7; Missouri 6; Oregon 5; Ontario 4; New York 4; New Jersey 3; Iowa 3; Texas 2; Tennessee 2; California 2: Wisconsin, Washington, Vermont, Utah, South Dakota, Rhode Island, Quebec, Nova Scotia, New Hampshire, North Dakota, Nebraska, Michigan, Massachusetts, Kentucky, Kansas, Delaware, Connecticut, Alabama, and Assiniboia, each one. If this is the record of one week, what might the record be for a year; and this is no high average as we may judge from a subsequent weeks report in which he says one-hundred and eighty-nine societies were enrolled last week. Seventy of these were from Australia. Surely this is a great and grand movement among the Christian young people.

Mr. Charles B. Perry, Elmira, N. Y., suggests that Christian Endeavorers who have pledged themselves not to attend the World's Fair unless it is closed on Sunday should report to the United Society of Christian Endeavor, Boston, Massachusetts. A good suggestion, let the world see that the S. C. E. is built on Christian principles and means resolute Christian work. It would be a shame for the Christian church of America to have the World's Fair open on the Lord's day.

Great interest is manifested and strong efforts are made to make the Eleventh Annual International Christian Endeavor Convention to be held in Madison Square Garden, New York City, July 7th to 10th, a grand success and if possible to surpass all former conventions. Let all who feel an interest in the religious movement among the young people and can attend these gathering, do so and assist in the building up of Zion.

Forty-two young men professed conversion in the meetings of the Young Men's Christian Association of Detriot, Michigan, held during the month of April.

NORTH DANVERS Y. P. S. C. E.

Our society has been doing well considering the circumstances since its organization. Before organizing we were told that it would be a fizzle: that it would not work in our church; that it would only be a place for young people to go to and have a good time, and other like expressions, and discouragements. Some thought it would not last over winter. But with words of encouragement from different members and determination we have pulled through the toughest part I believe and are improving all the while. We often sang the song and believed, "If God be for us who can be against us." We have a Consecration or Experience meeting once a month. In our consecration or experience meetings we have the secretary to read a few names and those whose names are called respond with a verse of Scripture or give their experience or re-consecrate themselves as each one desires. If any one feels like singing a verse of some song that person will lead it without giving out what number and all join in the singing, thus avoiding the waste of time in finding the song. This also helps to put more life into the audience. We do this in our regular prayer-meetings. I believe in having mostly lively songs, of course not too much so, but sing rather a little fast than too slow. We notice that slow singing is apt to drag and seems to me it denotes more happiness by singing a little faster but we can also sing too fast which would not be proper.

I mentioned something about giving out references the other time and said we would try and have each one to find their own references after being started. The leaders would give out references and after having given them would mention one reference and the person having it would read it; this was the first. The next step was by giving out the reference and then the leader taking his seat, and each one read his or her reference voluntarily. This was one step in volunteer work. The next step was after the leader having opened to take his seat and each one have a reference of their own, and now we have good meetings of reference reading; singing, questioning, short speeches, and prayer.

Nearly three-forth of our members can say something about their verse or about the topic. We have done this by kindly asking a few of them to do so and then by cheering words and some influential person thanking them, and urging all to do so in a kind and friendly way. Another way is to have the children to read references and cheering them, and see if the older ones won't almost think they will have to take part or the little folks will get the better of them. Try that. How happy the little boys and girls are when you tell them they did first-rate. They will be there next time if possible, and seldom get left. I think it a good plan to encourage the little folks in our C. E. Societies that have no junior societies. Would like to hear from other societies about their work, or ways of work rather. Don't be afraid of the C. E. pledge; it will make you habitual in church and Sunday-school attendance, also in communion with God, and in studying and searching the Word of God.

Yours for Christ and the Church,

Congerville, Ill. ELI SHARP.

QUESTION CORNER.

No. 17.

24. What prophet foretold the birth place of Christ?

25. Of what two cities did Christ say, "Woe unto thee?"

26. In what city did Paul leave his cloak?

27. How did a widow woman pay a debt and save her two sons from being sold into bondage?

28. Where and of whom is it recorded that one shall put a thousand to flight?

Answers to Questions in April Number.

12. David reigned 40 years.

13. That God might give his servant an understanding heart to judge his people, and that he (Solomon) might discern between good and bad.

14. He breathed into his nostrils the breath of life.

15. Paul found at Athens an altar to the "unknown God;" it gave him an opportunity to prench to the Athe nians the known God. Acts 17, 22–32.

16. By Elijah, of the children of Israel.

Correctly answered by Maggie Shaddinger, Mrs. Olivia Moyer and John D. Moyer.

MARRIAGES.

WEIDEMOYER—BERGEY.—On March 26th, '92, at Schwenksville, by W. S. Gottshall, John S. Weidemoyer and Laura W. Bergey, both of Lederachville, Pa.

HEIMER—RENNINGER.—On April 9th, '92, at Schwenksville, by W. S. Gottshall, Samuel H. Heimer of Schwenksville and Annie C. Renninger of Zieglersville, Pa.

ALDERFER—MOYER. — On April 9th, '92, at Schwenksville, by W. S. Gottshall, Isaac L. Alderfer of Spring Mount and Ella O. Moyer of Bergey, Pa.

KULP—UMSTEAD. — On May 15th, 1892, at Schwenksville, by W. S. Gottshall, Charles S. Kulp of Norristown and Mary Jane Umstead of Limerick Montg., Co., Pa.

SCHANTZ—SCHWEINHARD.—On May 14, 1892, by A. B. Shelly, Harrison S. Schantz, of Lower Milford, Lehigh Co., and Mrs. Emma Schweinhard, of Milford, Bucks Co., Pa.

DEATHS.

CROLL.—On March 22d, '92, near Schwenksville, Mary Croll, aged 27 yrs., and 9 days. Interment at Keeley's church cemetery. Funeral services were conducted by W. S. Gottshall at the house and S. M. K. Huber at the church.

WISLER.—On March 24th, '92, in Zieglersville, Anna Wisler, aged 80 yrs., and 8 months. Interment was made at Pottstown. Funeral services by W. S. Gottshall and D. K. Kepner.

BAUM.—On April 27th, '92, in Bedminster, Pa., Joseph Baum, aged 81 yrs., 7 mos. and 1 day. Interment on May 2d, at the old Deep Run Mennonite church. Services by Samuel Gottshall and Allen M. Fretz.

CLYMER.—On May 7, 1892, in Milford, Bucks Co., Elizabeth Clymer, aged 90 yrs., 7 mos. and 19 days. Interment at West Swamp church on the 11th. Funeral sermon preached by A. B. Shelly from Rom. 14: 7.

CONTRIBUTION ACKNOWLEDGED.

For our Indian Mission during month of April.

From Halstead, Kan. Sewing society, $34.15; Emanuel cong., Ia., $10.35; Hoffnungsfeld S. S., Mound Ridge, Kan., $17.35; Carl Richert, collections made on a tour in Germany, $15 00; An anonymous giver in Emmaus cong. Kan., $20.00; Zion's S. S. Ia., $4.10; David Goerz, treasurer of Bequest committee of General conference on account of the Leisy Bequest, $1000; David Goerz, interest on money from Bro. Sommer, $20.00; Newton, Kan. cong., $22.23; Salems cong. Ohio, $8.52; Salems children sewing circle, $2.38; Hereford, Pa. cong. $29.52; Part proceeds from sale of mission cattle herd, $335.00; Deep Run sewing circle, $12.00; C. Friesen, Mt. Lake, $27.65; Jacob Eberhard, Clarence Centre, N. Y., $18.00; Gnadenberg, cong. Kan., $7.50; J. B. Smith, S. Dak. $10.62; North Alexanderwohl, sewing circle, $5.50; Ebling Kan. Mission festival collection, $41.25.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

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A FAITHFUL WITNESS.

When the late Professor Elmslie preached his first sermon, his mother, unable to be present, wrote to a friend whom she knew would be among his hearers, to know how her boy got on. His text was, "Behold, I stand at the door and knock," and we may guess the character of the sermon from the following beautiful lines, the lady's reply to Mrs. Elmslie's question:

"He held the lamp of truth that day
So low, that none could miss the way,
And yet so high to bring in sight
That picture fair, 'the World's Great Light,'
That gazing up—the lamp between—
The hand that held it scarce was seen!

"He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint;
They drank—the pitcher thus between—
The hand that held it scarce was seen!

"He blew the trumpet, soft and clear,
That trembling sinners need not fear;
And then with louder note and bold,
To raze the walls of Satan's hold.
The trumpet coming thus between.
The hand that held it scarce was seen!

'But when the Captain says, 'Well done,
Thou good and faithful servant, come!
Lay down the pitcher and the lamp,
Lay down the trumpet, leave the camp.'
The weary hands will then be seen,
Clasped in those pierced ones—nought between."

INCIDENTS OF DEACONESS WORK.

We are indebted to *The Message* for the following simple narration of a few experiences in the life of a deaconess in Chicago. They show how wonderfully God blesses this kind of christian work not only to the amelioration of bodily suffering but to the saving of many a soul otherwise too hardened in worldliness and sin for the reception of the Gospel. The deaconess relates her own experience as fol lows:—

MOTHERLESS CHILDREN.

A little family of motherless children, the oldest only nine years old, was found by one of our visiting deaconesses one day. One of them was dying with scarlet fever, and the other three were ill with the same dreadful disease. A nurse was sent to them at once. The father was a baker and could not leave his work. There was no scarlet fever sign on the door at first, but one was soon placed there. This man would work over his children three or four hours at a time each day, then leave them to go straight to his work of making bread for the multitude to eat! And the lady on the avenue will wonder how her carefully guarded children ever took scarlet fever. She will never think of the baker's bread they eat.

But to return to the poor little children; two of them died, notwithstanding two nurses were sent, and they had the best possible care. This family was nominally Catholic. The priest was notified of the death of the children, and promptly did his full duty (?) to the afflicted family by sending a little holy water, which was sprinkled upon their bodies.

We did not leave this family until the remaining children were nearly well. The house was in a terrible condition, and full of vermin at first—what could have been expected of this little, untrained, nine year-old housekeeper?—but the change was most marked. The father was deeply impressed by the work of the "Protestant Sisters," and promised that the children should go to Sunday-school as soon as they were well enough.

But the influence of our work was perhaps most marked on the physician who had charge of these cases. Looking at the work of our nurses, he would exclaim, over and over again: "I never saw anything like it!" And once he confessed, as they gently pressed him to give *his* heart to God, that he never came into the house but that he felt he was an unworthy man, and ought to be a Christian.

THE GRATEFUL MOTHER.

A family, consisting of father, mother, and two little children started from Virginia a few months ago, to come to the great city of Chicago, where "work was so plentiful and wages so high!" They had money enough for traveling expenses, with a comfortable little sum left over to start them in their new home. But the year-old baby was taken with pneumonia on the trip, and became so very ill that the whole family had to stop on the way. There were doctors' and board bills, and when the little one recovered so they could finish their journey, they found themselves in our wilderness of a city with only $2 in money. How they lived until the man got work, no one knows. Here and there he picked up a day's job; some of the money went to the saloon, alas! and the poor mother—"Shure, and she *is* a noice woman," the neighbors say—passed through deep waters of sorrow and suspense. A delicate little woman she was, with two little children hanging on her skirts, but she took in sewing and went out washing,—anything to get bread and pay the rent. But serious illness was just before her, and a pitiful German woman told her about "the Methodist deaconesses," who would help people in just such need as herself. The poor woman could hardly believe they would help her without money, especially as her Irish Catholic neighbors assured her it was a mistake, that the Sisters never went to such cases as hers. But her new found friend insisted, and finally brought matters to a climax by actually getting one of the deaconesses to call on her. Arrangements were immediately made, and for two weeks a deaconess had supreme sway in that household. Taking some clean bedding and baby clothes from our "poor closet," not only did the nurse care for the sick woman, but for the two, (now three) children, and the two little dark rooms, which they call home, besides. "She never asked me to do a thing," the nurse said, "and when I not only cared for her, but cooked the food and washed the dishes, and seemed to be happy in doing it, her amazement was unbounded. 'Why do you do it?' She would ask. And I never enjoyed anything in my life as I did telling her it was 'for Jesus' sake' only. One day I scrubbed the dirty floor; and my patient, watching me from her bed, burst into tears at the sight. Talking with me about her life, she told me she was not a Christian, but that many times during the dark weeks just passed, she would leave her work and kneeling down by her chair, ask God to help her. 'And now,' she said, '*I will* be a Christian in earnest.' God had prepared her for the message I had to bring her, and she was just ready to be led into the Kingdom. She had no Bible, but read mine eagerly, and seemed more than glad to be directed to a church, under the care of whose pastor I have put her.

THOROUGHGOING CHRISTIANITY.

Said a friend to the writer: "There is a house standing on the banks of the Hudson, just above the city of New York. It has a very imposing front, built in Queen Anne style. It attracts every one's attention. It attracted mine, so much so that I thought I would like a nearer view of it. So one day I went up there to look at it. The front view was beautiful, but the back was the plainest built affair I had ever looked upon. Queen Anne style in front, and plain Eliza Jane in the rear." How like the cant religion we find in life. It presents an attractively pious front, but there is nothing to attract back of it. The true Christian is attractive back and front — from within outwardly. He will measure as much on Monday as he does on Sunday—twelve inches to the foot, sixteen ounces to the pound. The true disciple cannot give his religion a vacation. Some people's religion shines only on Sunday. They remind one of the men who came out of church one Sunday morning, and pulling out his handkerchief, wiped his lips, and said: "Good-bye, religion. I'll call around and see you again next Sunday." What the world needs most today is earnestness—men and women who will let their religion shine all the week; not only while they sit in church, listening to the sermon, not only when they meet the minister on the street and shake hands with him, but in every thought and word and deed during every moment of the whole seven days in the week.—*Everybody's Magazine.*

The Samoan group have a Christian population of 30,000. In the largest of the islands there are not fifty families that fail to observe family worship. Last year, besides supporting the Gospel at home, they sent a thank offering, as is their custom, of $9,000 to the parent missionary society of London to help carry the good news further on. When a church member dies, they still keep his name on the books, and put a mark after it, denoting a word picture which means, "We can not think of him as dead either to us or to the work. We shall give a contribution in his name, that the cause may not suffer by his removal hence."

THE PRAYING BANKRUPT.

A number of years ago, in a New England town of some maritime importance, there resided a deacon who engaged in lucrative business. Although of prudent habits, his benevolence led him to become security to a large amount for one who had won his confidence as a Christian brother, but afterwards proved to be a designing knave. This issued in the good deacon's failure, when, with scrupulous integrity, everything that could be claimed by his creditors was given up. A winter of great severity and of general business depression followed. His wife and young children looked to him for subsistence which he knew not how to furnish, as his most diligent efforts for employment were unsuccessful. A debt incurred with no prospect of payment was, in his estimation, a sin; and he sadly saw the little stock of provisions they possessed rapidly diminishing with no way to obtain more. He was a man of prayer as well as action, and carried the case to Him who feedeth the ravens. Yet long weary weeks passed, and no succor came. At length the morning dawned when the last stick of wood was on the fire, and little Hatty told her father that the candles were all gone; "and how," asked she, "shall we take care of dear mamma to-night?"

The question went to the father's heart with dagger-like poignancy. The vision of his suffering wife, gasping her life away in the last fearful stages of consumption, her comfortless sick room unwarmed, unlighted, and the thick darkness which he knew would enshroud her when made aware of the extent of their destitution, would have driven him to distraction were it not that he yet had hope in One mighty to save. He fled to his closet, and there in agony of prayer besought the Lord for help; and, forgetting all other wants, pleaded and pleaded again for the two articles now specially needed, specifying them with reiterated earnestness. He arose from his knees in full assurance of faith and with heavenly tranquillity, and went forth expecting deliverance, looking for it, however, in but one way—through his own earnings. But after a fruitless day of seeking employment, gloomily he returned home.

He entered his gate, and was startled to see before him a generous pile of wood. Little Johnny opened the door, clapping his hands, and exclaiming—

"Oh, pa! we've got some wood and some candles!"

"Where did you get them? Are you sure they were not left here by mistake?"

"Oh no, pa!" interrupted Hatty, "they were not left by mistake. A man knocked at the door with his whip, and when I opened it, he asked if you lived here. I told him you did. Then he said, 'Here are some candles and a load of wood for him.'

"I asked him if you sent them, and he said, 'I rather guess your pa don't know anything about it.'

"'Who did send them, then?' said I.

"'Oh,' said he, 'I musn't tell; but you may say to your father they are a present.'"

But to what instrumentality they were indebted for the relief was a mystery. And what particularly interested Deacon P. was the character of the anonymous presents; that the very things so much needed, and no others, should be sent, and he was sure he had mentioned his want of them to no human ear.

He questioned the children anew. They described the man who knocked at the door, and the horse and truck he drove. A new thought struck him. "Why," said he, "that team belongs to my old enemy, Graff. Can it be possible that he is the donor. If so, surely the finger of God has touched his heart." Deacon P. was, however, so convinced that he was their benefactor, that he resolved on an immediate call on that gentleman.

But who was Graff?

Some years before, the Lord's day was openly violated by a brisk trade in fish. The hundreds of boatmen, sailors, and their friends engaged in this traffic were so potent in influence that nobody thought of risking interference. Deacon P., though a man of peace, was also a man of moral courage. He determined to put a stop to the iniquity. His friends warned him that his life would be endangered; but, at first alone, and then afterwards with a brother deacon, he would take a walk along the wharves of a Sunday morning to ascertain who broke the law by traffic on that day. Men swore at him like fiends, fired his dwelling at several different times, and at last "bound themselves with an oath" to kill him. Yet they feared his presence, and at his approach stores would be deserted of customers and closed with great celerity. This species of Sabbath breaking was at last given up, after various hair-breadth escapes on the part of Deacon P. and his compatriots, the authorities being shamed into action by their fearless zeal.

The brutal drunkenness of the sailors, and the degradation and suffering of their families with which Deacon P. was, in this enterprise, brought into contact, opened his eyes to the evils of the liquor traffic; and, turning over his Sabbath reform to the legal authorities, he became known as a temperance advocate. This, also, brought him enemies, sometimes even changing friends into foes. Distiller Graff was among the latter, from a warm friend becoming bitterly alienated. In vain did the grieved deacon strive to conciliate by explanation and personal kindness.

Deacon P. entered the distillery of his old friend. For the first time for years its proprietor looked up with a nod and smile of recognition. It was evident something unusual had softened his heart.

"I have called," said the deacon, "to ask if you can tell me who sent some wood and candles to my house to day?"

"Yes, sir; I sent them."

"You are very kind; but, pray tell how you came to do so."

"But first let me inquire if you really needed them?"

"Oh, I cannot express to you how much!"

"Well, then, I suppose I must explain," said Graff. "It's all very singular and sometimes seems very foolish. This morning, about ten o'clock, as I was busy at my work, suddenly a voice seemed to say to me, '*Send some wood to Deacon P.; he is in want!*' I was astonished. I could not believe you needed it, and I could not send it to you of all others. I tried to banish the thought, and went to work again more earnestly. But the voice—it seemed within me—said again with painful distinctness, 'Send some wood to Deacon P.; he is in want!' I scouted the idea as weak and silly—a mere phantasy of the brain, but it was of no use; I had to succumb. The more I ridiculed and fought it, the more vivid and irresistible was the impression, until, to purchase peace, and in some awe, I confess, I bade John load his team with wood and leave it at your door.

"For a moment I was at rest; but only for a moment. The imperative whisper came, 'Send some candles!' Said I to myself, 'this is too absurd. I will not gratify this whim;' but again I was so beset with the mandate, and so distressed and baffled in repelling it, that, as a cheap way to get out of torment, I handed John a package of candles also.

"This matter has been in my mind ever since. Sometimes I have thought it almost a freak of insanity, and then, again, such was the strange character of the impression, so unexpected, so solemn and powerful, and such the singular peace following compliance with its dictates, that I almost believe it to be supernatural.

"It is indeed the doings of Him who is wonderful in working," replied Deacon P. "It was about ten o'clock, I well remember, that I pleaded with God for the very articles you sent me, in an agony of wrestling I never knew before. It was then, too, that my soul was filled with the conviction that my prayer was heard and that relief would come."

Since hearing a venerated relative relate this incident in his own life, we have often wondered how the sceptic can dispose of such occurrences. While it would be presumption for the believer, in ordinary circumstances, to expect to live by prayer alone, or to be fed without his own co operation, yet are there not events happening all along the history of the Church, in the experiences of individual members, to be accounted for only on the ground of a special Providence, regardful of the emergencies of the believing, suffering people of God? Surely "light is sown for the righteous," and to them

"The deepest dark reveals the starriest hope."

DEAD, BUT ALIVE.

As an old minister was trying to comfort a doubting Christian woman, who was in deep despondency, she cried out, "Oh, I'm, dead, dead, twice dead, and plucked up by the roots!" He replied, "Sitting in my study the other day, I heard a scream, 'Johnny's fallen into the well!' Before I could reach the spot, I heard the mournful cry, 'Poor little Johnny's dead—poor little Johnny's dead!" Bending over the curb, I called out, 'John, are you dead?' 'Yes, grandfather,' he replied, 'I'm dead.' I was glad," said the old man, "TO HEAR IT FROM HIS OWN MOUTH!"—*Selected.*

One hour with a soul alone is worth fifty hours in a public assembly.—*Rev. T. L. Cuyler.*

Christ is called the last Adam, because there shall be no restorer and head of the human race after Him.

If thou art wise, thou knowest thine own ignorance; and thou art ignorant if thou knowest not thyself.—*Luther.*

This Bible is the stone that shall break into powder every opposing power; this is the mighty battering-ram that shall dash all systems of false philosophy in pieces; this is the millstone that a woman may yet hurl upon the head of every Abimelech, and he shall utterly be destroyed. Oh, Church of God! fear not; thou shalt do wonders; wise men shall be confounded, and thou shalt know, and they too, that He is God, and that beside Him there is none else.

PRAYER.

"Pray without ceasing, and in everything give thanks," bespeaks a condition of heart and mind that well might lead to the exclamation, Behold what manner of people we would be in holy conversation and godliness if it were thus with us, so that our whole lives would be governed by the atmosphere of the spirit of prayer.

Is it unattainable thus to be brought into and kept by the power of God? For the spirit of true prayer is the possession of power with God. It is walking in the Spirit by which we are enabled to resist and overcome the motions of sin in the flesh, and by which the heavenly place in Christ Jesus is entered into and abode in.

Christ has not set before us a prize unattainable, for He leads the mind to pray for that for which He himself besought the Father on behalf of his disciples, even that they might be one as they were one, "I in them and thou in me tnat they may be made perfect in one." Yes, this is the goal set before us by the blessed Master, whose promise is yea and amen forever.

To pray without ceasing is to live in the continued sense of the presence of God. Cast down oft by many troubles; battling with many difficulties, and conscious of many infirmities and the sense of not having yet attained to perfect redemption, still in the midst of all there is a continued reaching forth unto God by prayer under the feeling of weakness and dependence and helplessness apart from his holy help.

This upward tendency of the spirit in prayer is the evidence of life stirring in the soul, moving it Godward in seeking redemption from the life still living that keeps separate from Him. Such seek to die daily unto themselves and to live anew unto God. When cast down such are sensible there is no hand but the One can lift up, so as to give songs in the night season.

God's temple is the whole earth to such, and his children they who fear his name of every clime and nation. They relax no individual tie, but exhort each and all to faithfulness to individual duty to God in singleness of purpose. They seek not uniformity but conformity to the mind and will of God.

I do crave that the united exercise in prayer of all such may be made more and more apparent by their united influence upon the world around, abounding as it does still in wickedness. All right effort to uplift mankind must be preceded by this secret exercise of soul before God, who only can qualify for service among our fellows to their and our profit.

In this day of much unrest and commotion how needful to know the mind staid upon God, so that at all times in secret the prayer may arise unto Him from off the altar of the heart, to be kept out of the heat and bustle of an excited imagination, and may know that quiet confidence in God by secret communion with Him.

Separated the one from the other as many of us are by the ocean that is between us, we can be drawn near together in spirit in our struggle, trials and temptations, and can mingle our tears at the throne of grace for each other, and for the prosperity of Zion.

Wondrous kinship to the King of kings and to one another. Did we but live more in this holy atmosphere of prayer, how would our burdens be made lighter, our tasks easier, or joys fuller. We would find how true the Master's language is—"My yoke is easy and my burden light."

There may often appear little outwardly given us to do, but what may be called the drudgery of life. But in the doing of this to know the smile of his countenance is more precious than gold or silver, or a name of renown among men. Let us therefore watch and be faithful to the call of his inspeaking Word of Truth, and lift up to Him the sacrifice of prayer and praise He would have his children bring.

And in the inner sanctuary, as also in the duty of our every-day life, let us be true to the inspirings and promptings of his Spirit, both as to ourselves and to others, that God's holy will may be answered by the least child in the fold of Christ, and there may be by all an abiding within the safe inclosure of his holy dwelling-place and habitation, where is peace, quiethood and rest, the portion of his inheritance, to which in Christ Jesus we are called.

CHARLES W. THOMSON,
in *The Friend.*

DISINTEGRATION.

At first there was only a little crack in the marble coping of the temple roof. The rain fell in this, and the frost following the rain widened the crack. Dust settled in it, and by and by a seed lodged there dropped by a bird flying over. The tiny cotyledons swelled and swelled, and made the crack still wider, and as the tiny tree gained strength and size wider grew the crack, until the massive stone parted under the pressure.

It was but a thought passing through the mind, a lust for power, revenge, gold, sensual pleasure; but it came again and yet again, and was not driven out, but given lodgment. It drew to itself nourishment that it throve upon, and established itself in the heart that cherished it. When its roots had wound themselves around the secret fibers of the soul, then it sent forth branches until the whole mind was shadowed by them, and the roots spread and grew till they possessed the soil.

There is a line of the forgotten poet Young that deserves to be remembered. It runs thus:

"Guard well thy thoughts,
Our thoughts are heard in heaven."

He who habitually dwells in a region of noble and pure thought is removed from a great many temptations that beset him who lives on a lower plane. Miasms do not haunt mountain tops. The dwellers on the highlands of literature, of poetry, of philosophy, are not infested by a thousand ills that plague those on the lowlands of gossip, suspicion, detraction.

In this age of books we can always find some noble and friendly hand by whose aid we can rise from sordid levels to high altitudes, and gain strength to resist the disintegrating forces that are ever lying in wait to attack us.—*Selected.*

Words of sympathy with one in sorrow are a help, even where they cannot be a cure. They bring comfort, while they are powerless to remove grief. Hearts that would break in their sorrow without any assurance of God's love in human sympathy, are stayed up in the conviction that they are not alone in their burden bearing, as the words of tender interest in them in their trial multiply from those whose expressions carry proof of sincerity. Words *are* of service to the sorrowing, and they ought not to be withholden.

Let us do what we ought and what we can for our own souls at once. For the judgment is coming not only at the last day, but all the time. Every day the power that we will not use is falling from us.—*Phillips Brooks.*

For the Mennonite.

SERMON SKETCH.—LOVE.

BY N. B. GRUBB.

And above all things have fervent charity among yourselves: for charity shall cover a multitude of sins.—1 Peter 4: 8.

I. WHAT IS LOVE?

To love is to regard with good will or affection. To be pleased with another; to take pleasure or delight in another; love is a passionate affection, as of a person of one sex for one of another.

Christian Love is a desire,—a burning desire to give, do good, to bless, make happy. As a true lover studies to please his betrothed. All through the week plans what to do, and how to bestow his affections on his hearts love, so the Christian ever is zealous and anxious to do good to his fellow believer and merit the favor of the Master. As the true lover becomes the truest bosom companion—the twain become one—so the true believer by his love becomes one with the child of God, and one with Christ.

II. WHAT ARE THE PROPERTIES OF LOVE?

1. It is intense. As the Love of God in Christ agonized itself to reveal and to open to the world the ocean of eternal love, so the believer is intensely anxious ever to cause streams of that love to flow into the hearts of all around.

2. Can be developed, can be cultivated. Love believes. Love stands on Faith and looks into that deeper and greater ocean of love, and is diligent in love to add to faith virtue; to virtue knowledge, temperance, patience, godliness, brotherly kindness, Godly charity.

III. WHAT DOES LOVE DO?

1. It attributes the best possible motive. Thinketh no evil. Rejoiceth not in iniquity.

2. Love makes allowances for infirmities. When a scar con not be removed, it does the next best thing—cover it.

3. Love casts a cloak over failing. Nothing is so blind as true love when it spies faults. "Charity covereth a multitude of sins." Love is like a painter, when his subject has but one eye, would picture only the other side of the face.

It is a noble and great thing to cover the blemishes and excuse the failings of a friend. He is great who buries the weakness of a friend in silence, and a hero who proclaims only the virtues of an enemy. Love will always act the part of an advocate before it will assume the position of a judge. May we by God's grace have our whole being permeated by His love, and be enabled to follow our Lord's example. "Come now let us reason together, though your sins be as scarlet they shall be made white as wool; though they be as blood they shall be made white as snow."

Scholars now teach thoughts, but Christ taught souls; theologians develop theologies, but Jesus developed personalities.—*Rev. J. H. W. Stuckenberg, D. D.*

When outward life moves wholly against one's wishes, he is truly great whose soul becomes a sanctuary in which patience dwells with hope.—*H. W. Beecher.*

As Christ is the pattern of all our graces, so He is of our glory also. All our glory will consist in being made like Him; which what it is doth not as yet appear.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., JULY, 1892.

Sin is such a burden as will sink the soul down to hell, if it be not removed. And if any man feel it not a burden, it is because "he is dead in sin;" but where there is any life, the burden is very great. Repentance helps to remove the burden of sin; for when the soul repents, God forgives; and so the burden is taken away. The pardon of sin is that which takes away the burden of sin. And there must needs be sweetness in that which easeth the soul of such a burden as sin is.—*Anon.*

For years the Sunday press had a struggle for existence, but it has gradually worked its way into popularity, until now it has gotten to be a mammoth concern, bringing to the publishers very profitable returns. An immense amount of capital is invested in it, and as long as the business is paying, it will resist all efforts for its abolishment. It means to stay, and nothing but a quickened moral sentiment on the part of the people will bring it to an end. It has on its side not only greed, but a growing demand for it among the millions whom it has corrupted and demoralized on the subject of a proper Sabbath observance. But if the world will cling to it, let not Christians be partakers in the sin of encouraging and supporting it. Banish it from your home. Advertise not in it. Try to make it unprofitable. Let not your children grow up accustomed to it at the breakfast table, or upon the centre-table. Speak against it, work against it. It is a curse to the home and the land, and we do not see how those who profess to love the Lord's day, and to be God's children, can buy and read it, or give it any countenance.—*The Presbyterian.*

The question whether the Columbian exposition at Chicago next year shall be open or closed on Sundays, seems to be still hanging in the balance. The managers seem to be halting between two opinions, and it is still a question to which side they will tumble. It would be consistent with their decision to admit the sale of intoxicating drinks on the exhibiting grounds if they would decide in favor of Sunday opening. However the great preponderance of sentiment among the people of the nation is unquestionably on the other side and it is to be hoped that a respect for this sentiment and a fear of the just indignation of a Christian public, if not their own sense of right, will deter these managers from bringing this additional blot upon our country. Let all earnest Christians keep praying and working with all their influence for the maintenance of the Sabbath. The church must not give an uncertain sound on this subject. It is hers to create and sustain a proper sentiment in favor of all of Gods laws. "Ye are the salt of the earth, but if the salt have lost its savor wherewith shall it be salted."

The committee appointed at the Sunday School convention last Summer are on hand with the programme for this years convention. The very pleasant and spiritually profitable days we spent in Saucon last year are still fresh in our memory, as are also the convention days of many previous years, and we hail with joy the return of the convention season. How many of the readers will begin to count the weeks and days when they see the announcement? The regular attendants need no urging to come to Deep Run in August. We count on them and hope to see them all. But of the occasional and semi-occasional convention goers we also desire to see a full turn out this year. Let us say to every Sunday-school superintendent, every teacher, every friend of the cause, whether your name is on the programme or not, you are on and your presence at the convention is desired. There is provision on the programme for every one that will attend, and we feel sure the Lord has in store special blessings for us at our convention this year. Pray for the Sunday-school cause, for your school, for your class, and for the individual members; labor faithfully in the part of the vineyard in which the Lord has placed you; and then do not "neglect the assembling of yourselves together" with your fellow-laborers in order to gain and so give that which will make you and others more zealous and more efficient in the Master's service.

On the 7th of this month there will open in the city of New York a convention that is expected to exceed in numbers any previous gathering in the history of the Christian Church. Now we are not of that class that are carried away by numbers and the greatness of outward display; but the New York convention will have something more than imposing display of numbers to make it a *great* convention. It will be a great convention first and principally because of the character of the persons composing it; secondly because of the greatness of the cause it represents; and thirdly because of the exalted principles underlying the society back of the convention. Christian Endeavor stands for consecration, loyalty, and fellowship,—consecration of the individual Christian to active service for the Master, loyalty to Christ and the church, and fellowship one with another. The persons that will compose the convention, stand for these principles and they represent the great body of lay workers in twenty three different denominations of Protestant Christendom. While they are loyal each to his own church, they will stand as one grand army under the one banner of Christ. They will stand as brethren and sisters of one great family, of which Christ is the head. The programme embraces every phrase of practical Christian activity and some of the best talent of the land to present and discuss the various subjects. The convention will be great in every way. Best of all it will be great in the enthusiasm, zeal, and inspiration that it will impart to those that attend and through them to the great army of over a million of endeavorers throughout the land. We look for "great things" from the Lord through this convention.

What heir, on his way to take possession of a rich inheritance, lets a green meadow or pleasant garden detain him; or a black cloud or foul way dishearten him? O, my Soul, thou art traveling to take possession of a glorious inheritance among the saints. Wilt thou turn aside to crop every flower?

NOTES FROM OUR FIELD.

Twelve persons were baptized and received into the congregation at Dalton, Ohio, on Good Friday. The Lord is blessing Bro. Lehman's work there.

In the large and so signally prospered congregation at Bluffton, Ohio, forty three persons were recently admitted by baptism. In this number there was but one married person the others being all young people. How beautiful, to see the young people coming into the church and into the service of the Master.

The congregation at Irving, Oregon, reports an increase in membership of nearly 100 per cent during the last two years Recently five new members were added by the rite of baptism. A similar addition is reported from the church at Salem, Oregon.

Bro. Samuel S. Baumgartner, having received and accepted a call to the pastorate of the Garden Township congregation near Halstead, Kan., was ordained a minister in that church on April 3d by Bro. Christian Krehbiel. Bro. Baumgartner had been preaching for the congregation for some time while pursuing a course of instruction at the Halstead school.

The Young People of the church at Danvers, Ill., are actively at work. A Society of Christian Endeavor was recently organized there, and early in June a Sunday-school convention was held in this church in the hope of awaking a new interest in this branch of church work.

IMPROVED OUTLOOK IN RUSSIA.

Under date of May 17th, Bro. John Bergmann of Lisanderhoeh, Russia writes to Bro. D. Goerz, asking that the collections for the Russian sufferers be discontinued. He states that, though there is still more or less want, he thinks it will not be necessary nor indeed well for the morals of the people to continue the assistance much longer. The weather has greatly improved and the present outlook for a good harvest is encouraging. He expresses heartfelt gratitude for the sympathy and assistance received from America, and promises as soon as his time will permit to send Bro. Goerz a detailed report of their work of relief with the funds received through him.

On our last page the reader will find Bro. Goerz's statement of his part of the work. He wisher further to express his gratitude to all givers for their confidence in him, and his willingness to be of service whenever he can under similar circumstances, in the future.

DIE MENNONITISCHE FORTBILDUNGS SCHULE, HALSTEAD, KANSAS.

We have received the annual catalogue for the school year 1891 and '92 of the above mentioned school. This school is under the supervision of the Kansas Conference. In addition to the branches taught in schools of a similar character, instruction is given in fundamental religion in both English and German, and to such extent that the pupils are enabled to express themselves alike in both languages. The total number of students enrolled for the last year was 53. 36 males and 17 females. With Rev. C. H. Wedel as German instructor and principal of the school, and Gustav A. Haury as teacher in the English department, and on the strength of the good results which has been obtained in the past, we can highly recommend the school to our friends. For further information address,

REV. CORNELIUS H. WEDEL,
Halstead, Kansas.

HEREFORD Y. P. S. C. E NOTES. *

On Sunday evening, June 12th, a most inspiring "Temperance" meeting was held.

The earnestness and zeal manifested, and the impressiveness with which the programme was rendered seems to indicate that, on the part of our members, there is felt the great necessity of aggressive warfare, both personal and general, upon this greatest of our nation's evils.

The meeting was led by Bro. I. H. Bechtel, who introduced the theme for the evening by reading extracts of an able temperance address delivered at the St. Louis C. E. Convention two years ago. The prominent feature of the programme was an address by the pastor Rev. A. S. Shelly, another short but very effective address was given by Bro. Elmer Johnson. Selections, recitations, sentences prayers, and song interspersed the evening's program. May God grant that the earnest words spoken, arousing still more earnest thoughts, may inspire resolutions to act on the part of the bold, and a determination to firmly stand in this cause of Temperance, on the part of the hitherto indifferent hearers that attended this meeting.

As the time of the great International Convention of Christian Endeavor draws nigh such of our members as have determined to attend, are completing the necessary arrangements for the trip.

From present indications there will be a delegation of at least six from this society including the pastor, who as the representative of the MENNONITE denomination at the convention will give a short report there at the opening meeting, we are further more than pleased to hear that Rev. Wm. Gottschall probably Rev. Allen M. Fretz and Bro. H. G. Allebach—representing Young People's Societies in several of our sister congregations—have declared their intention to join our delegation to New York.

We will say without fear of contradiction that these brethern will by no means regret the time spent in going to this convention for to any one not acquainted with the workings of C. E. these conventions open such phases of Christian Endeavor principles, methods of work, and richness of results, as are peculiar to the C. E. cause and can only be seen and realized by personal attendance at such conventions. We will not endeavor to explain ourselves here, but advise our readers to await the reports and testimonies of these delegates upon their return.

This society therefore extends an urging invitation to all Young People's Societies of our church in this part of the state, to have representatives accompany our delegation to New York.

The party will board an excursion train from Scranton at Allentown, leaving Allentown at 11.36 o'clock a. m., Thursday July 7th and arriving at New York in time for the opening of the convention in the afternoon. Fare $2.60 round trip from Allentown. Any further information upon this matter may be had by addressing the chairman of our convention committee, Mr. Irvin H. Bechtel, Bally, Pa. We fully endorse everything that Bro. Eli Sharp of Congersville, Ill., says in his interesting letter in the June number of the MENNONITE, and hope to open a correspondence with him as he suggests.

FREDERICK YEAKEL.
Bally, Pa. *Correspondent.*

*) Inserted here for lack of space in the Young People's column.

SUNDAY SCHOOL CONVENTION.

The Annual Sunday School Convention of the Eastern District Mennonite Conference will be held at the Deep Run church, Rev. A. M. Fretz, pastor, on Tuesday and Wednesday, August 30th and 31st, 1892. The following programme has been prepared by the committee:—

PROGRAMME.

TUESDAY, AUGUST 30th, 2 P. M.

Opening devotional exercises.
Usual preliminary business.
Report of Schools represented.

First Topic.—The needs and the opportunities of the Sunday-school of to-day.
WM. M. GEHMAN, N. B. GRUBB.

Second Topic.—The divine call to the work of teaching in the Sunday-school and how to recognize it.
H. G. ALLEBACH, A. S. SHELLY.

Answering of referred questions.

TUESDAY 7.30 P. M.

Third Topic.—Teachers Meeting,—*a)* Their Benefits. J. B. BECHTEL.
b) Their difficulties, and how to overcome them. A. S. BERGEY.

Fourth Topic.—Young Peoples' Christian Organizations, and their relation to the Sunday-school and Church work
S. M. ROSENBERGER, W. S. GOTTSHALL.

Answering of referred questions.

WEDNESDAY 9 A. M.

Fifth Topic.—Practical business tact as an essential qualification of the Sunday-school superintendent.
C. H. MOYER, E. S. BROMER.

Sixth Topic.—What can be done to create and deepen an interest in our Sunday-schools for Home and Foreign Mission work.
F. R. ROSENBERGER, J. B. BAER.

Answering of referred questions.
Review of Convention. J. S. TAYLOR.
Report of Committees and other unfinished business.

WEDNESDAY 2 P. M.

Children festival. Programme to be arranged by an appointed committee.

Come one and all. Pray for the success of the Convention. The Gospel Hymn Book will be used. A. B. SHELLY, A. M. FRETZ, ISAAC K. FREED. } *Committee.*

The Illinois Presbyterian churches request their members not to vote for any candidate for Congress who favors a state appropriation for the Columbian Exhibition, otherwise than upon the conditions that no intoxicating drinks are to be sold on the Exhibition grounds and that the Exhibition be closed on Sundays.

The receipts of the American Baptist Home Mission Society for the year ending April 1st, 1892, were as follows: For general purposes, $400,355.65; for church edifice work (loan and gift funds, $50,554.36; permanent trust funds, $20,458 16; conditional trust funds, $25,913.68. Total, $497,281.85. This is $92,128.45 more than last year. After payment of all obligations to April 1st, there is a balance in the treasury of $35,855.40 for general purposes. By a change in school accounts a portion of those receipts are not included as heretofore. Including these the total would be considerably over $500,000.

GENERAL CHURCH NEWS.

The Roman Catholics have 115 parish churches and chapels in the city of New York with 300 priests and 300 brothers, and 2000 religious women constantly at work among the people.

The committee on the Episcopacy reported favorably to the M. E. General Conferences in session at Omaha, Neb., a proposition to abolish the time limit in the appointment of ministers. The report created quite a sensation in the conference.

The question as to who is to be the successor of Spurgeon in the London pulpit has been decided by the election of his brother, Rev. James A. Spurgeon. It was at one time thought that Dr. Pierson would be the choice, but that minister will return to this country in June.

Mrs. Booth, the wife of the head of the Salvation Army, while passing into the valley of death under a painful disease sent this message to her friends:—"The waters are rising, but so am I. I am not going under, but over. Do not be concerned about dying, only go on living well and the dying will be all right."

There are 1,300 Protestant missionaries in China, or about one to every three hundred thousand of the population. Two entire provinces, with a population of twenty-six million, are entirely without missionaries; while there are nine hundred large walled cities where no missionary has ever been stationed.

Joseph Cook having completed his seventeenth course of lectures in Boston, the Middlesex Union Association of Congregational Ministers enacted the following: "We especially indorse, and pray that God may bless, his eloquent and constant testimony for the value of the Christian Scriptures, his fearless and patient advocacy of the brotherhood of all men of every race and color and class and condition, his interest in the promotion of revivals of positive and vital religion wherever the church has grown careless in her work, his powerful appeals for the preservation of the Bible Sabbath, his incessant warfare upon the saloon, and his pungent appeals for the fidelity of all citizens to their obligations, at the polls, and the caucus, and wherever they can make their influence felt for purity and righteousness in the government.

Orthodox Friends are found in 34 States and Territories and in the District of Columbia, and have a total membership, including Philadelphia Y. M., of 80,655. Among the States Indiana contains the greater number, 25,915; Ohio is second with 10,844, and Iowa third with 8,146. Of the yearly meeting Indiana heads the list with a membership of 22,105, and Baltimore closes it with 1,012. Iowa, in sweep of territory, surpasses any of the others, with 11,391 members. 94 organizations are returned with 725 church edifices valued at $2,795,784. Hicksite Friends are in 13 States and have a membership of 21,992 and 201 organizations. Their church property is valued at $1,161,850. Their smallest yearly meeting, Ohio, has 568 members, while their largest, Philadelphia, counts 12,029. Wilburite Friends reside in seven States and have a total membership of 4,329, with 52 church edifices returned at $67,000. Their largest yearly meeting, Ohio, is composed of 2,451 members, and their smallest, New England, of 100. Primitive Friends (Wilburites in practice and faith) are found in four States, having 9 organizations and a total membership of 232, with a church property valued at $16,700.

MISSION DEPARTMENT.

THE INDIAN PROBLEM.

An address delivered by brother Benjamin Road-traveler, an Arapahoe Indian, before the Indian Educational Convention held at Arkansas City, Kansas, December 28—30, 1891.

DEAR FRIENDS :—It is indeed a pleasure for me to see so many strange faces in this convention. Strange they are in one sense of the word, yet after considering the same object and the same aim they all are working for, that feeling is entirely dissolved into one that unites us into fraternity. A pleasure it is for me to witness the earnestness of the many friends, who, in spite of all inconveniences they perhaps met in coming to this place, yet have taken a decided step in coming to it in order to discuss and express their opinions in regard to the so called Indian Problem, and as this has been thoroughly treated of, I will only say a few words about it. But before doing this, dear friends, I think it will not be very much out of the way for me to express my gratitude to the different parties, who, with their untiring energies, have done much to bring me out of all superstition and barbarism.

In the first place, I feel grateful to the Government school, the school which first spread her benevolent arms to receive me as a scholar, and in which I was first introduced to the very first elements of all studies, especially to the study of the alphabet After getting half through with this study, I was transferred to the Mission school. And to the friends of these Mission schools I extend my hearty thanks for what they have done for me; for the pains they take, in not only attending to my physical and intellectual developments, but also to my spiritual development, which is, dear friends, an essential development for the solution of the Indian Problem.

Now, as I said before, the question has been thoroughly treated of, and in order not to weary you by the repetition of all such, allow me to say a word or two for the encouragment of you, friends, that it indeed affords me pleasure to be here and hear so much said in behalf of the Indian; as to his present condition, his present mode of living, and lastly, as to the various methods suggested by which to facilitate this Indian Problem of to-day. It is indeed, a question of great importance and difficulty. A question that requires men of undaunted spirit and patience to face. A question, I say, of great importance and difficulty, inasmuch as it has been a question for great minds in time past, and which to-day occupies the minds of honorable men, and which, in spite of all the efforts and expenditures made by the government for its solution, it is to-day not in its highest point of completion. But, dear friends, let me not be understood to say that our government has worked in vain. Not at all. For I have seen and experienced the many changes made on the individual Indian, especially the fact, that he has to be a man of himself, has done much to urge him to a higher sphere of life. But by saying, that the climax has not yet been reached, I mean that the government has not yet made the Indian to understand the true dignity of self-support and self reliance, and as long as she gives him milk and pets him as a child, she can't make him understand that. Neither do I say by this that the government should not give him any aid at all, but to aid him in a moderate degree, and in such a manner that he will be forced to struggle with life, and thus made to see his worth and power of doing something for himself. And returning to the statement I made, that since the government has done much to elevate him and to place him on the same footing with the enterprising world at large, an entire satisfaction has not yet been felt, and since this is the case there must be some obstacles and defects on the part of the management.

One of these defects, although introduced yet not extensively, is Christianity. I think dear friends, if Christianity is properly introduced into the Indian Nation it has much to do towards the solution of the problem. For as long as the Indian is in an unsettled state of mind as to his God, the solution of the problem will be so much the harder. This perhaps may sound somewhat queer to some of our friends who never had a chance to come in contact with the Indian and to see him in his ceremonials. But in order to show you that it is the case, look at the Indian at the present day with his ghost dance, and his expectations for the coming of the Messiah. Look at all the mischief committed by them, simply because they believe that the coming Messiah has promised to defend them in all cases. All of these fancies are the main causes that he does not make progress.

At the moment he touches the handles of his plow he is told to attend the dance, made in or der to hasten the coming of their expected Messiah. At the moment he intends to hoard all his gains he is told to give that as a sacrifice in order that he may, by it, gain the favor of his coming Messiah. At the moment he intends to settle down on his farm and to improve it, he is told to go and attend the ghost dance, probably fifty or sixty miles away from his home, and there to remain till all that he has, has been given in order to keep the so called ghost dances from ceasing.

Now, dear friends, all this has been the main cause why the Indian Problem can't be solved to our entire satisfaction. Therefore, in order to bring the Indian to the proposed state, all we need to do is to tell him of the true God, the creator of the things they reverenced, the creator of the gods they worshipped. And the sooner we show him the sooner we solve the problem. For if he finds this true God opposed to all his fancies and indulgences, he will have to abondon all such in order to please Him.

Now, I have seen many cases in which the Indian shows the desire for this true God and his word, and I may relate one which surprised me greatly, for the person was a leader of this Messiah craze.

While visiting down in the Nation last summer I had the pleasure of interviewing Sitting Bull, a leader, and a man of great influence among the various tribes at the south. I had an interview with him as to his mission in which, dear friends, I found that he was sincere in all his teachings, of course, believing them to be the authentic doctrines of our Savior. And as the story runs, he had a personal conversation with Christ and there pleaded for the cause of his Nation, whereupon Christ gave him orders to become one of his representatives and to become one of the many who should promulgate the news to all Indian tribes, and as he himself told me, he had worked with great zeal and energy, but not the least reformation had met his eyes, and he at the same time asked me as to the God, we say is in heaven. And, dear friends, I told him and explained to him the passage where Christ, our Savior, forewarns his disciples that false christs and prophets shall rise in later days and deceive many. By this he was struck, and yet I am sorry to tell you that he was not man enough to proclaim to all that he renounced that faith as he did to me. Yet I hope that he may be induced to become a true religious leader of his Nation.

Now, dear friends, in conclusion I am happy to say that fields for Christian labor are waiting for the reapers to come and harvest them. Hoping that many more may undertake this grand and noble work, by which to make the Indian a man of himself and a member of this grand and noble country.

EDUCATION OF INDIAN WOMEN

In a paper presented to the Conference of Government Indian School Officials, held at Lawrence, Kansas, December 23 and 24, 1891, by Mrs. Marial A. Dorchester, special agent Indian School service, this estimable lady says; "It is very clear to those most closely studying the Indian problem that the elevation of the women is, to a greater degree than many realize, the key to the situation. That the men are from 15 to 25 years in advance of the women is a no more freely admitted fact than that the children start from the plane of the mother rather than from that of the father. Therefore the great work of the present is to reach and lift the women and the home."

"For years the appointment of field matrons as helpers for the women, similar to the reservation farmers as helpers for the men, has been advocated. It is a matter of congratulation that the last Congress took advanced action, and that during this fiscal year there will be three field matrons at work among the tribes of the United States. It is hoped the number will be greatly increased. Without some prospect of help for the mothers, many toilers have felt there was little encouragement to insist upon more training for the daughters; but now a better teaching of home duties must be given the girls if we are to gather a respectable harvest from the field matron's sowing."

"Besides these field matrons appointed by the Government, there are women missionaries regularly appointed by missionary societies, and at least two self-supporting women who have done missionary work on two reservations during the last year."

"There is no work which seems to bring quicker returns than this labor among the homes and for the Indian women. And when the laborer is a sympathetic woman, able to reach the hearts and with tact enough to conceal the matron behind the woman, lasting good will be the result of her teaching."

A missionary in India reports a singular case of conversion of a young man who subsequently became a divinity student at Allahabad. While a Hindu his conscience was greatly aroused by the burning to death of a cow and calf, the result of an accident, of which he was the innocent cause. To him, at that time, the killing of a sacred cow was a horrible sin, and finding no relief for his conscience in Hinduism, he met a Christian who told him of the way of salvation, and gave him a New Testament to read. The young man shut himself up for a week and studied the gospels and was led to faith in Christ as a Redeemer, not from such sins as he had imagined he had committed, but from the real guilt of which he became conscious.

SUNDAY SCHOOL.

"Faith at most but makes a hero, but love makes a saint; faith can but put us above the world, but love brings us under God's throne; faith can but make us sober, but love makes us happy."
Newman.

POINTS ON THE LESSONS.

Lesson 1.—July 3rd.

The Ascension of Christ.—Acts 1: 1–12.

The book of Acts is a continuation of the writings of Luke to the same individual to whom he addressed his gospel. "The promise of the Father," is the baptism of the Holy Ghost. John's baptism was in order in its time, but a better baptism is for the faithful followers of Christ. The giving of the Holy Ghost is dependent on the ascension of Christ, and the one *great* blessing resulting therefrom. Through the Holy Ghost the disciples received the power to witness for Jesus to the uttermost part of the earth; before this their territory for preaching was limited to the Jews, but after Christ's ascension these limits were removed, then it was and still is :—"go into all the world and preach the Gospel to every creature." Jesus visibly ascended to heaven, visibly he'll appear again to judge the world and receive his own.

Lesson 2.—July 10th.

The Descent of the Spirit.—Acts 2: 1–12.

The time for the giving of the power from on high had come, and though we believe that the Father and the Son from whom and through whom came the Holy Ghost had their own time to do their work, we cannot but confidently assert that the state of the disciples prepared the way for the Spirit's work. "They were with one accord in one place." There was none uninterested; none unconcerned, none lukewarm; all were in earnest, and the Spirit of God came down to meet their united faith and prayer. When any assembly of God's people meet in the same spirit, they may expect every blessing they need. God will give his Spirit, but there must be a readiness to receive and obey him. The fact that the various nationalities represented at the meeting heard the Gospel in their own language, is a plain evidence of the missionary duty of the Christian church.

Lesson 3.—July 17th.

The First Christian Church.—Acts 2: 37–47.

In these verses we have an account of the founding of the first Christian church. The steps to the establishment of this church are. 1. A faithful unity of the believers. 2. The receiving of the power of the Holy Ghost. 3. A faithful preaching of the Gospel truths without fear or favor. 4. The truths thus preached brought conviction to sinners. 5. Repentance followed conviction. 6. Baptism in the name of Jesus Christ, for the remission of sins. 7. The general receiving of the Holy Spirit. The Church prospered under God's blessing. When Christians manifest sincerity and earnestness; are united in affections and efforts; are joyful in the Lord, and strive to do good as they have opportunity, religion will prosper and sinners will be saved.

Lesson 4.—July 24th.

The Lame Man Healed.—Acts 3: 1–16.

While Jesus was on earth he confirmed his power and authority with miracles. This power to work miracles he conferred upon his apostles. The lame man was placed at the temple gate to ask alms. His requests were merely for his bodily and temporal sustenance, little thinking that his infirmity could be removed. Those of whom he asks alms in our lesson, have no silver and gold to give, but they have the gift through the Holy Ghost to heal the lame man. The object of this miracle is two-fold. 1. The lame man should be relieved of his infirminity, this was a great blessing to him, and invited him to praise God for the blessing. 2. The authority of Christ must be established in his Church against the unbelieving Jews. They had delivered up Christ, denied and killed him, the Holy One, the Prince of Life, the Son of God. But he is still living, his church is being established, and through faith in him this miracle stands as an evidence the wickedness of the Jews.

Lesson 5 —July 31st.

Peter and John Before the Council.—Acts 4: 1–18.

The healing of the lame man, while it was a blessing to him, and while it established the truth preached by the apostles and confirmed the believers, it hardened those who opposed Christ's work, and the apostles had to suffer. The power of the Holy Ghost resisted by unbelief will cause a persistance in hardness of heart and opposition to Christ's work. But this will not crush out the good work, and the spread of the kingdom. The Holy Spirit will conquer all opposition. If those who stand as the apostle of the Lord are faithful, and follow the Spirit's guidance. Truth cannot be bound or imprisoned; and the imprisoning of those who proclaim it, is often the occasion of its wider extension and more abundant success.

SUNDAY SCHOOL MORALS.

In addition to the lessons, every scholar is learning incidentally, but none the less surely, certain very important lessons; either :—

1. Courtesy.
2. Promptness.
3. Habits of Attention.
4. Brotherly Kindness.
5. The Fifth Commandment.
} Or their Opposites.

Teachers should see that their pupils are trained in these virtues; they should practice them themselves. They should also learn their scholars' habits, and should endeavor to guide them aright, as to

1. *The books and papers used, and habits of reading on the Sabbath and week days as well.*
2. Whether they attend church services.
3. How they spend the Sabbath when not at school or church.
4. How they spend their evenings.
5. What they do, or can do, to help others in need, and to get others into the Sunday-school.

And sure I am it is better to be sick; providing Christ comes to the bedside and draws by the curtains and says, "Courage! I am thy salvation," than to be lusty and strong, and never be visited by Christ.—*Rutherford.*

There are few who conceive how instrumental the tongue is to salvation or condemnation.—*Quesnel.*

THE YOUNG PEOPLE.

Just as God leads me, I abide
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on them undo?
I hold me firm in patience, knowing
That God my life is still bestowing,
The best in kindness sending.

NEVER FORGET THE MORNING PRAYER.

Never omit it. Depend upon it, the day will not go so well if you do. Something will be wanting from your life for these twenty-four hours. Mr. Spurgeon used to tell how, while at a hotel in Rome, he wished to call a waiter and he touched the electric button but nobody came. "I repeated the experiment several times, with no better success. Presently another visitor entered, and, hearing my desire, asked if I had rung the bell, I told him I had. 'Ah,' said he, 'you do not understand, I have been here before,' and placing his thumb upon the button, he kept it there until the waiter appeared. That is how we must: keep up continuous application." Never forget the morning prayer.

WHAT PAPERS SAY OF THE Y P. S. C. E.

Wise men have often said, "Interest the young people, convince them, and you have won the world within a generation." That, in a nutshell is what the Christian Endeavor movement seems to be doing. *Cleveland Leader.*

The Christian World emphasizes the Christian Endeavor pledge in a capital and unmistakable way, it keeps it standing at the head of its excellent Christian Endeavor column.

A just remark by Rev. H. T. Ewen in the *Christian Endeavor Trumpet* of the First Baptist Church of Brooklyn: It was this giving Christians something to do which caused Christian Endeavor to grow so rapidly. She must find in this activity and discipline not only the cause of her growth, but also the cause of her permanence.

"The future of this county," says *The Home Visitor*, Flemington, N. J., "rests in the hearts of the sincere members of the Young People's Society of Christian Endeavor and like organizations. Every scoffer, every profane man, every money miser, every worldly wise man, every hotel-keeper *knows* it. It would be a sorry outlook for Hunterdon county if her future prosperity depended on the young men who push balls into the pockets of pool tables, and dimes into the pockets of landlords."—*Golden Rule.*

Wesley says: "Settle it in your heart that it is the sum of all your business and blessedness to live to God." Let all young Christians heed this and live accordingly.

Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges, or have some darling sin they will not give up.—Address in Farwell Hall, by DWIGHT L. MOODY.

QUESTION CORNER.

No. 18.

29. Why did David say, his enemy cursed him?

30. Where was a servant of God forbidden to salute those he met on his way?

31. Where do we find how many the days of a man's life shall be?

32. Unto whom said the Lord, "Walk before me, and be thou perfect?"

33. Who sacrificed to Gods that smote him, and were his ruin?

34. What was the name of the woman who was a captive, an orphan, and was made a queen?

ENIGMA No. 15.

My 1, 3, 11, 6, 2, the name of a woman who said she laughed not.
My 2, 3, 5, 3, 7, was hung to his own gallows.
My 3, 7, 7, 6, a prophetess.
My 4, 8, 3, 2, whose husband had been in a dreadful place.
My 5, 6, 7, 7, 3, a very delicious food.
My 6, 2, 3, 9 a wicked king.
My 7, 3, 3, 8, 6, 7, a man who was cured in Jordan.
My 8, 4, 3 2, the name of a Benjamite.
My 9, 8, 10, 11, what God's servants were called in olden times.
My 10, 1, 2, 8, 6, 7, a city in southern Juda.
My 11, 8, 9, 8, 7, a great city between Nineveh and Calah.
My whole is the name of a king who found Hoshea king of Israel in conspiracy against him.
Questions and enigma selected by G. R. Bergey.

BIBLICAL EXCLAMATION.

An exclamation of admiration given in Numbers has 53 letters.
The 32, 50, 11, 46, 9, 44, 12, 26 was the youngest daughter of Herod.
The 45, 49, 1, 27, 24, 12 is a valley in southern Judea.
The 25, 47, 34, 41, 37, 8, 17, 30, 12 was a son of Saul.
The 40, 5, 43, 1, 13, 38, 48, 16, 52, 23 was a tribe of Kenites.
The 3, 15, 42, 49, 20, 53 is a small animal.
The 4, 28, 7, 31, 19, 48, 10, 11, 53 is plenty.
The 29, 6, 35, 4, 39, 50, 14, 18 is a plant and its fruit.
The 51, 36, 33, 5, 41, 22, 48, 2, 31 is earnest consideration.

Answers to Questions in May Number.

17. (1) A man of Israel, Num. 15: 32-36.
(2) A widow of Zarephath, 1 Kings, 17, 10.
(3) Paul, Acts, 28: 3-6.
18. Ahithaphel, 2 Sam. 17; 23.
19. King Manasseh, 2 Chron. 33: 11.
20. Men of Tyre, Neh. 13: 16.
21. Twenty-nine knives, Ezra 1: 9.
22. He was a shepherd, 1 Sam. 16: 11.
23. The vegetables are, cucumbers, melons, leeks, onions and garlic, Num. 11: 5.

ANSWER TO ENIGMA NO. 15.

Faith, Ecstacy, Ararat, Redemption, Nathan, Orion, Triumph, Pride, Adoration, Unity, Love.
First letters. *"Fear not Paul."*
Answered by G. R. Bergey, J. D. Moyer and Olivia Moyer.

MARRIAGES.

BREISCH—KREMER.—On June 4th, 1892, at Schwenksville, Pa., by W. S. Gottshall, Mr. Jonas Breisch of Coopersburg, Lehigh county, Pa., and Ida Kremer of Kulpsville, Montg. Co., Pa.

DEATHS.

ALLEM.—On June 7th, 1892, in Bedminster, Bucks county, Pa., of the infirmities of old age, William Allein, aged 87 yrs., 2 mos. and 28 days. Interment on the 11th at Keller's church. Services by A. M. Fretz.

SLIFER.—On May 26th, 1892, in Philadelphia, Nathan Slifer, aged 75 years, less one month. Father Slifer was a faithful devoted Christian, and for ten years past a deacon of the First Mennonite Church. On the 23rd ult. the funeral services were held, conducted by the pastor, N. B. Grubb. The remains were laid to rest in Mt. Vernon Cemetery, carried there by the officers of the church, which the deceased helped to organize twenty-seven years ago.

DERR.—On May 26th, 1892, in Philadelphia, Henry S. Derr, aged 58 years. Funeral services on the 29th, when N. B. Grubb spoke German and N. F. Seipel in English, assisted by Henry Rosenberger. Interment in Northwood cemetery.

POMEROY.—On May 28th, 1892, in Philadelphia, in the Philadelphia Hospital, Mrs. Alice Pomeroy, aged 44 years. Funeral services by N. B. Grubb.

HEIST.—On June 8th, 1892, in Philadelphia, John Milton Heist, aged 56 yrs., 6 mos. and 7 days. Interment on the 11th at Quakertown. Services by N. B. Grubb and J. F. Ohl.

AHLUM.—On June 13th, 1892, in Philadelphia, of diptheria, Robert Franklin S., only child of Edwin C. and Hannah E. Ahlum, aged 6 yrs., 5 mos. and 24 days. Interment at Sellersville, Pa. Services by N. B. Grubb, assisted by Rev. J. Kelm.

CONTRIBUTION ACKNOWLEDGED.

For our Indian Mission.

From Salems cong., Hayesville, Ohio, $9.84; Mt. Lake, Minn. cong. $70.00; Mrs. Daniel Nickel, Mt. Lake, Minn., $5.00; The sale of cattle in Indian Territory, $750.00; Salems cong., Wayne Co., Ohio, $11.85; Bethel cong., Mo., $3.85; Bethel Sewing Circle, Mo., $1.51; West Swamp cong., Pa., $10.00; West Swamp Sunday-school, $14.22; East Swamp cong., Pa., $11.30; Saucon cong., Pa., $10.44; Contents of savings bank of Lizzie Weiss, dce'd, child of Edwin and Leanna Weiss, Pa., $2.42; children of Moses C. Gottshall, Schwenksville, Pa., $2.25; G. and A. Wiebe, Cleveland, Ohio, $100.00; Augusta Feldman, Ia., $5.00; H. P. Krehbiel, Darlington, $10.00; Hoffnungsfeld cong., Kan., $33.05; A Friend of Missions $5.00. HERM. SUDERMAN, Treasurer.

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The above has been forwarded to Russia as follows: Remittances already reported in the Mennonite $2891.54; Remittance April 7th, 1892, $219.59; Remittance May 17th, 1892, $43.50; Remittance June 20th, 1892, $417.00; total $4216.13.

DAVID GOERZ, Halstead, Kan.

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(Preserve this, it may not appear again. Mention this paper.)

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—1 COR. 3: 11.

VOL. VII. NO. 11. QUAKERTOWN, PA., AUGUST 1892. WHOLE No. 83.

HIMSELF.

Luke 24: 27.

Oh, what a blessed lesson have we here!
Not hard, dry facts, nor rules, nor doctrines drear.
Our loving, living Christ fills all our view—
HIMSELF the preacher, text and sermon too.

Galatians 1: 4.

He gave HIMSELF, He gave not angels bright,
Nor myriad worlds revolving in the light.
Ah no, for sin like ours, His blood alone
Could clear us at that holy, heavenly throne!

Galatians 2: 20.

Why me, Lord, why this wondrous love to me?
This mine of love, exhaustless, changeless, free?
Mine was dark hell, the heights of glory now;
Oh heart of mine! adoring, ever bow.

Watchman.

A PICTURE OF CHRISTIAN ENDEAVOR.

From the Annual Report of General Secretary Baer read before the 11th International Convention, New York City, July 7, 1892.

Christian Endeavor has gained an irresistible momentum, for God directs its continuous and successful progress. How easily and certainly this could be proved in so many ways other than by delivering to you the statistics that have been gathered! Statistics? Figures? The best of Christian Endeavor cannot be reported in any such terms. Like many other of God's agencies for widening Christ's kingdom, its height and depth cannot be bounded by any expression within man's possibilities.

It is my privilege this afternoon to give you something of the area of Christian Endeavor as it spreads over this wide, wide world. Hence this statistical report, which at best is but a frame for the picture that you can bring before your mind's eye quite as well as can any one else, if you will take a strong grasp upon the evangelical, evangelistic gospel truth, which is emphasized by thousands of soldiers of the Lord Jesus Christ who are proud to fight for him under a common banner, with common methods of work, against a common enemy.

In 1881, there were two societies; in 1882, 7; 1883, 56; 1884, 156; 1885, 253; 1886, 850; 1887, 2,314; 1888, 4,879; 1889, 7,672; 1890, 11,013; last year at Minneapolis, 16,274; and today, after eleven years, in the morning light of the second decade, there are regularly reported societies to the number of 21,080, while we have reason to believe that societies of whose existence we know, but that have not been recorded, would bring the total up to 22,000.

Thirty evangelical denominations are represented in this grand army battling for the right. We—and with pardonable pride let me emphasize that pronoun "we;" it is not the editorial "we" but *we Presbyterians*—lead, and marshal 4,806 societies in the van. Crowding fast upon us are 4,495 Congregational societies. Then come the Baptists with 2,736. The Methodists still hold the fourth place, notwithstanding the fact that we have lost a large number of societies that have become Epworth Leagues; however, counting the 240 Epworth Leagues of Christian Endeavor, we have still 2,335 societies in the Methodist Episcopal church North and South, the Methodist church of Canada and the African Methodist Episcopal church. This figure does not include the Methodist Protestants, of which there are 422 that we have recorded. The Disciples of Christ are fifth, and have made great advances during the last year, as they now have 1,557 societies enrolled, and so on by denominations to the number of thirty different divisions of the church universal, each one emphasizing faith in the divine human person and atoning work of our Lord and Saviour Jesus Christ as the only and sufficient source of salvation.

More and more are Christian Endeavor societies becoming missionary forces. I wish the time permitted me to read some of the letters that I have received from secretaries and treasurers of denominational missionary boards which give definite information of tens of thousands of dollars added, to their respective treasuries from Christian Endeavor societies. These results have been brought about very largely through the Fulton pledge plan of giving two cents per week individually, which has been adopted so generously all over the United States and Canada. Rev. A. A. Fulton, whom we heard at Minneapolis last year while home on his furlough, is now doing hand-to-hand personal work for our Master in China. His stay here of one year was wonderfully blessed of God. His pledge plan was first presented to the societies in his own denomination, the Presbyterian. Like the Christian Endeavor society, it could not be kept in any one denomination, and now nearly every denomination is feeling the impulse of the Fulton plan.

I have no time to touch upon some of the practical results of the work in the societies and unions. I must rapidly pass over them as they come to me. Such as an increased attendance upon the part of the young people upon all regular church services and the midweek prayer meeting; the definite and practical work of the various committees; the acceptance of the new, revised pledge by hundreds of societies previously organized with the first pledge; the systematic study of the Bible and an ever increasing knowledge of its use in hand-to-hand work for the saving of souls; a vigorous attack upon all forms of doubtful amusements; open hostility to every plan for destroying in any way the sanctity of the Sabbath day, illustrated by the united desire to exert an influence upon the directors of the Columbian Exposition that will prompt them to keep their doors closed on Sunday; aggressively waged war against intemperance and the sale and manufacture of intoxicating beverages of all kinds; a clearer understanding that the society is only a means to an end; a determination to get good and to do good; a desire for a modest and teachable spirit; hearts aflame with love of Christ; a greater and increasing spirit of love for our own church and a closer bond of union between the society and the Sunday school.

I have been speaking a good deal about the growth of local societies, local State, territorial and provincial unions, the forward movement denominationally, etc., and have not referred to our individual members. The importance of individualism is made manifest more and more in our work and in many ways. We do not forget our part and our work in this warfare. We believe in co-operation; and we also believe in individualism, and emphasize it prominently by accepting for ourselves, individually, definite pledged service. You will agree with me, of course, that the growth of the local societies "is marvelous in our eyes;" but what can we say when we consider some of the additions made to our churches from this rapidly increasing international and interdenominational host? Listen. God only knows all the results of our individual labors. Last year with thankful hearts we sang "Praise God from whom all blessings flow" when we found that 82,500 of our members had become church members in the year. How much or how little our own individual work or that of the society had influenced this blessed result we knew not; sufficiently happy and thankful were we to know that these additions to the number of so many thousands had come from our membership. Another year what would it bring forth?

Then 168,162 of our membership were in the association lists. During the last year we find that over 120,000 of our members have become church members. The past year's history has been the most notable, the growth unprecedented; and to know that, better than all that, 120,000 have joined our churches is to proclaim in the best possible way our motto, "For Christ and the Church."

You rejoice in this. Well you may. God grant we may with modest and teachable spirits take up the greater work before us in the coming year. We now number 1,370,200. Think of it! 1,370,200 individuals banded together for service. Our responsibilities are equal in number to our opportunities. What shall another year bring forth? God will answer in His good time. May He give us the strength and grace needed for another year's campaign under the leadership of our Saviour King, Jesus Christ.

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manners of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of male membership, than any other one enemy of Christ. There never was a time when the cry, 'Come out from among them and be ye separate, said the Lord,' was more needed than now."—GEORGE F. PENTECOST in Bible Studies, 1889, p. 389.

ADAM WHERE ART THOU?

When Adam heard the voice of the Lord God calling him in the garden he was ready to hide himself for fear.

He could not face Him from whom his own act of disobedience had severed his communion. Since then, every child of humanity has to come to a knowledge of the forgiveness of sin before he can be accepted as an heir of glory. The question then is a vital one to each one of us—Child of Adam where art thou? Art thou yet in the state of an alien from God, or hast thou said within thy heart and put thy resolution in force, "I will arise and *go* to my Father," and say unto him, "Father I have sinned."

The appeal comes home to us now, each one, Art *thou* a child of God? Art *thou* a Christian? Does any one say—"I am a regular attender at Divine worship, my name is on the roll of church membership, I am an upright, sober citizen." That is well, but does not answer the great question between thy God and thy soul—"All have sinned and come short of the glory of God," and all must come to Him, if they are to be saved in the end in his own appointed way.

Art thou then a child of his now or art thou not? Thou art either in the way of peace that leads to endless life, or thou art going in the opposite direction with thy back toward heaven and home. If thou art in the right way a sense of forgiven sin must at some time have been thine, and we are promised the witness of the Spirit as we journey, and the continued cleansing of the blood of Jesus, as the "washing of water by the Word." If we have had the sense of his presence, as the Conviction only and not as the Comforter, we cannot say we are his. Reader, let the Searcher of all hearts search thine and show thee where thou art. Son of Adam where art thou?

Do not think thou canst grow out of thy sinful state by a gradual improvement of the old nature. The old man must be slain, the old heart taken away, with all its bad and evil thoughts and desires, and a new heart given. Thou canst not grow into the Divine life for this life is the gift of God.

It is the grace of God which hath appeared unto all men, and to as many as receive Him to them He becomes the power of God and the wisdom of God, and enables them to grow in grace from the stature of a child to that of a strong man in the Lord. First the blade, then the ear, and after that the full corn in the ear, is the experience of those only who have known the old man to be slain and who have put on the new man Christ Jesus, the heart of stone being taken away and the heart of flesh given whereby they can walk with and acceptably follow their Master. These are they who having forsaken the old paths of sin and rebellion, now walk with Him in newness of life. Reader thou must seek to know this to be done and the holy Spirit will witness to thee that the great change has been wrought, and that henceforth it is thy blessed privilege to grow in his grace and saving knowledge.

Seek then for a sense of forgiven sin, seek to know thy past sins to have been washed away, and Divine love that hath done this for thee will lead thee, as thou art ready and willing, in "paths of righteousness" and "by the still waters."

Moral worth, a quiet and peaceable life are all well in themselves, but to the soul's salvation they are nothing unless they are the outcome of conversion to God and the fruit of the Christ life within us. The Apostle Peter says, "Make your calling and election sure." Many of us have a goodly heritage in our environments, but it will avail us nothing unless we use it to our advantage in choosing the better part which no man can take from us. "Choose ye then this day whom you will serve," and let there be nothing indefinite about it. They that seek Him with the whole heart are the ones who find Him.

Each one must exercise a choice for himself. Our Divine Master stands ready and the holy Spirit pleads with us, but the will of man must be given over to Him before He can perform his perfect work within us. When this is done and old things become new to us, then how changed is our life and feelings. We begin to have new hopes, new desires, and gladly we forsake the old paths and enter upon the service of our King. I feel this may meet the eye of some one who perhaps has been or may be somewhat indifferent concerning this great change. Ah! is it not true that Satan is better satisfied with a lukewarm church member than with an out and-out sinner. The last mentioned knows he is away from God and without hope unless he repents, but the former, in his lukewarmness and uncertainty, thinks and hopes he is all right, and here the enemy of all righteousness lulls him to ease. I feel it with me to say to some, "Awake thou that sleepest, arise from the dead and Christ shall give thee life."

It was not to the most outspoken sinners but to those who hoped it was well with them, that our Saviour used the solemn language, "Except ye repent ye shall all likewise perish."

Ah! then, son or daughter of Adam, where are thou? Art thou yet without the gate of mercy? Hast thou never yet entered the open door by clasping the extended hand of thy Lord and Master? Art thou one who has never earnestly sought to know a sense of his forgiving love?

Perhaps thou may be one who has once tasted the good Word of Life, and through forgetfulness or disobedience hast lost thy communion with Him who was at one time so dear to thy soul. Oh! when the voice of our loving Lord comes to us at any time of our pilgrimage, may we be so clothed upon with grace and the sense of his blessed promise, that to the question—Child where art thou?—there may come from us the glad answer, "Here am I, Lord, what wilt thou have me to do."

J. H. Y. in *The Friend.*

A LITTLE STORY.

Four stalwart men sat around the fire in the old homestead in Connecticut. They had come home for a family reunion, bringing their wives with them. They were all on the bright side of thirty-five, and altogether a "very likely" set—honest, upright, industrious, Christian. Their mother, a vigorous woman for her years, welcomed them, and could not do enough for them to make their home-coming pleasant. Their father had been many years dead.

One of the daughters-in-law, in moving around the room, paused at the window to look out on the landscape. It was snowing heavily, but there was no wind. Across the road that ran past the house she saw a big wood-pile, and at the wood-pile was a woman using the axe. She looked more closely; it could not be her husband's mother! She looked again through the blinding flakes. Yes, certainly it was the mother of these four stalwart men.

She crossed the room to where her husband was sitting, led him to the window, pointed toward the wood-pile, only saying:

"John, look at your mother!"

John quickly got his hat and went to his mother's aid, while his wife pondered on what had made her wonder through many years. John was kind, true, a "good provider," a just man; but he allowed his wife, unless she protested against it, to bring in the wood, to split the kindling, to wade through the snow in hanging out her clothes, to do any kind of hard, rough work she would do, while he sat quietly by the fire and saw her do it.

She had trained him, in a measure, to do his part of the chores and relieve her, and when she saw his old mother splitting wood in the snow-storm, rather than call on her sons to do it, she understood how her troubles had come about. The mother had not brought up her boys to be considerate and helpful, and to do their part in the general work of the household. —*Exchange.*

THE HISTORY OF ISRAEL.

"There are four wonderful things about Israel: their election, their rejection, their dispersion, and their conversion. Each of these marks an era and determines a period: their election—the preparation of the kingdom of God for the world, and of the world for the kingdom of God; their rejection—the breaking through of the narrow boundaries of nationalism, the fulfilment of type, and the calling of the world; their dispersion—the work and mission of the Gentile church, with the continual attestation of those who wander as mourners over the world, outcasts from their land, like spectral forms that have left the body, while the land, desolate and dead, awaits their return; and finally, their conversion—which marks the consummation of the Church's work, the healing of the breach, the union of Jew and Gentile, and the glory of the latter days. Or, if I might venture otherwise to designate it, the first marks pre-eminently the era of the Father; the second, that of the Son; the third, that of the Holy Ghost; and the last, that of the blessed time when 'all things shall be put under His feet, and God shall be all in all.' Israel's first sin was in demanding, their second in rejecting, a king; and their crowning glory will be the welcome of the King of Kings, alike theirs and yours. We are now standing between the two last periods—indeed, if I mistake not, at the termination of that of the dispersion, and near the commencement of that of the conversion. —*Edersheim.*

No devotee of the weed has ever graduated at the head of his class, at Harvard, or any other college where statistics have been preserved, notwithstanding the fact that a large majority of college students are smokers.

DR. RIO LEWIS.

The Lord knows just how much you leave in your pocket every time you put a two-cent piece in the basket.

There is no greater mistake than trying to persuade a man to be religious by preaching altogether to his head.

That Christian has stopped following Christ who has reached a point where he won't speak to some of his neighbors.

A FAITHFUL STAND AGAINST ALCOHOL.

A patient who had formerly been overcome by the drink habit relates his experience in a recent sickness as follows:

For two months last autumn I was confined to my house by a very severe carbuncle. Our family physician was obliged to go to a distant section of the country, and at the most critical period I had to summon a doctor who knew nothing of my past life. At this time the excruciating pain, my inability to take food, and a continued loss of sleep, had brought me into a precarious condition, and I realized that unless a speedy change in my condition was effected I must pass away from earth; and this opinion, on my questioning the physician, was confirmed by him. In addition to other treatment, he directed that I should be given milk punches at frequent intervals. I lay silent until he had concluded his directions, but my mind was occupied in considering the advice he had given. I knew I was exhausted and weak, with a tendency to continued progression in weakness, and felt assured that the stimulant he had ordered would give me, at least, temporary strength, and possibly dull the pain from which I was suffering. I felt confident that the question of my life or death was then in the balance, and I really did want to live if it so pleased God. In the meantime running through my thoughts was a constant prayer to God to help me to a right conclusion. I said to the physician that I would prefer trying something in place of the milk punch; but he replied that while he rarely employed spirituous liquors in his practice, his firm conviction was that they were a necessity in my case, and there was no substitute he could suggest, and that in his opinion to decline their use would lead to a fatal termination of my disease. With another prayer to God for strength and guidance, I again spoke, telling the doctor of my predisposition to the use of intoxicating liquors, of the misery they had brought me to in my past history, and that I had promised God to abstain from their use, and that if now a resort to them was the only thing left to save my life, I felt it would be better to go into the presence of my Father with my promise kept, than to recover my strength and risk the bondage of appetite awakened by following his prescription; and I absolutely refused to take the stuff, and absolved him from responsibility for the consequences. That moment I shall ever look upon as the grandest moment of my life; and God has signally blessed me since then. The doctor at once appreciated my position, and said he would do the best he could by the use of other remedies, but, on leaving, he expressed to my family his regret that he was obliged to do so, and gave little hope for my recovery. But I passed the crisis grandly, and was able to be out of the house a month sooner than this physician, and two others who also saw me, named as the earliest time probable. My healing was wonderfully rapid, and the doctor was daily surprised. I know that you will be interested in this because of the subject, and of the fact that I had given to me the strength to take the stand I did. Desire for life and awakened appetite were both appealed to with a strength not to be rightly estimated by one without a history like mine; but when I called upon God he was true to his promise, and made a way for my escape.

Every child of God knows that he will have to get into a larger world than this before he will find out who he really is. "It doth not yet appear what we shall be."

A DAY WITH THE CHINESE.

Never shall I forget a lovely day in June that I spent in a beautiful grove near Boston with about two hundred teachers and pupils of Chinese Sunday-schools.

Everything was novel, even the intonation of the voices of the Chinamen as they chatted among themselves in their native tongue, mingled with the strains of gospel hymns that were almost lost in the rush and din of the flying train. I gave myself up to the fascination of watching the ever-changing expression of the dusky faces, their odd ways and strange costumes. As luncheon was to be supplied by a caterer, I wondered that so many of the Chinese had valises and packages, but asked no questions and quietly awaited developments. As soon as we entered the grove the packages were opened, and proved to contain fire-crackers, which were set off in great quantities, as the opening salute of the day. The noise was simply deafening, but it lasted only a short time, and then the crowd scattered about to find amusement best suited to each.

I noticed that the Chinamen were unusually kind and thoughtful of one another; there was no running or pushing; they took things slowly, as if they intended to enjoy themselves without haste, and I can truly say that I did not see one unkind or uncourteous act throughout the entire day. That would be a remarkable statement to make of as many American boys, would it not?

As a few of the ladies were seated, resting, one of the pupils opened his valise and said, "You like fruit? You take some when you want," and smilingly left us to enjoy oranges, bananas, and Chinese nuts at our leisure.

I was asked several times to go out in the boats, but as I do not enjoy boating I preferred to watch the others skimming over the shining water. What a pretty sight it was from the shaded bridge where I sat, fanned by the soft breezes from the water. From all parts of the lake was wafted the sound of happy voices singing and keeping time to the dip of the oars as they rowed the boats slowly along. Below me three or four were idly rocking, the pretty blue-gray and lavender frocks of the Chinese, their fanciful shoes and silk stockings, the fans stuck in the backs of their necks, while they held bright parasols over the heads of their teachers, forming a picture one seldom sees in real life. Their attitudes were remarkably graceful, their heads thrown back, their faces radiant with pleasure, as they sang in their peculiar way "In the Sweet By-and-by," "When He Cometh to make up His Jewels," and other gospel hymns.

As the shadows lengthened and we left the shady nook, with its beautiful green trees and silver lake, for the heat and dust of the great city, I knew that I had photographed on my mind a day never to be forgotten, and the words of the mission song came to me and have been with me ever since—

"If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door."

SUSAN F. HENRY, in *Am. Messenger.*

There is but one lake on the surface of the globe from which there is no outlet, and that is the Dead Sea, which receives much but gives nothing. Such a lake is a perfect illustration of a church all whose efforts terminate upon itself. Around it there will be desolation and in it there will be no life.—*William M. Taylor, D. D.*

CONVERSIONS TO CHRISTIANITY.

It has been stated, many times over, that cultured and moral Jews refuse to embrace Christianity. In order to remove this mistaken idea which seems to possess so many minds, we append a very few names taken at random from the many thousands of those who have received and believed in Jesus Christ, the Messiah of the Jew, the Saviour of both Jew and Gentile. Among historians we find the names of David Mendel, better known as the famous Neander, and Isaac da Costa; Mendelssohn, grandson of the Reformer, famous as a musician; Alexander and Helmuth, Bishops of our own Church; Christlieb, Edersheim, and Saphir, commentators and theologians of no mean order; Dr. Cassel, in Berlin, is as well known as was Emmanuel Veith in Vienna; Benfey, Heydemann, and Stahl, each represent their nation in professorial chairs at the German Universities. The conversion of Rabbi Schwartzenburg of Warsaw was a thing not done in a corner The travellers, Drs. Wolff and Henry Aaron Stern, added the quota to geographical and missionary knowledge; while Sir Moses Salvador in Holland, and Samuda Mocatta in England, are very good representatives of commerce. The good done by the Hebrew-Christian publisher, Wertheim, cannot be estimated. We may mention also Hershchell, father of a Lord Chancellor of England.

These are but a few of the many whose names could be given, and they effectually dispose of the ill-natured sneer so often directed against Jewish work. The unbelieving Jew cries aloud, "Jewish Missions are a failure." The mocking infidel re echoes the shout, "Jewish Missions are a failure;" and the enemy of souls whispers in the ears of thousands (aye, and they believe it too), "Missions to the Jews are a failure." A failure! That can *never* be, or the Word of God has failed. Our work at present consists in gathering out "the *remnant* according to the election of grace," the pledge that "*all Israel* shall be saved." And when the former object is achieved, Missionary enterprise will assume a new aspect, for Missionaries familiar with all languages, acquainted with every false belief, and burning with the most holy love for that Saviour whom in their ignorance they once hated and despised, will everywhere raise the banner of the Cross with the heroism of a Peter and a Paul, and bid men believe and be saved; and at last, the Gospel message having traversed sea and land, the Redeemer will "see of the travail of His soul and be satisfied."—*Jewish Intelligence.*

CHARLES LAMB ON THE FIRST GLASS

Charles Lamb, one of the brightest spirits extinguished by drink, wrote mournfully, looking back upon his childhood, "Could the youth to whom the flavor of his first glass was delicious, look into my desolation and be made to understand what a dreary thing it is when a man feels himself going down a precipice with open eye and a passive will, to see his destruction, and not to have the power of will then to stop it, and yet to feel it all the way emanating from himself, to perceive all goodness emptied out of him, and yet not be able to forget the time when it was otherwise—how he would avoid the first temptation to drink!"

The kind of religion that always makes the sinner feel ashamed of himself is the kind that does its own talking.

THE MENNONITE.

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A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., AUGUST, 1892.

The extracts from Secretary Baer's report, which we print on the first page will give the readers an insight into the present standing, the true spirit, and the future outlook of the Young People,s Society of Christian Endeavor. If our space permitted we would gladly have given the whole of that very interesting report. We regret too that we can not give our readers a full account of the great New York convention with all the able addresses. What we said last month of the convention in anticipation was fully realized. It was in many ways a *great* convention. We quote here from one of the many enthusiastic reports that have been published: "Never in all the history of the world has a sight been seen fuller of blessed promise for Christ and his church than the mustering of the Endeavor army in Madison Square Garden, New York, July 7–10. Its unparrallelled numbers made it big. They helped also to make it great, when one remembered that every unit in those numbers stood for more than two scores of consecrated lives. The convention was great, too, in its crusade spirit, in the hallowed enthusiasm of the gathered thousands all on fire with love to Christ. It was great in the modesty of the individuals and the proud confidence of the whole. It was great in its eagerness for practical service. It was mightiest of all in its promise and assurance of greater zeal for the Master and greater fellowship among the church that own him for their common Lord."

The Christian missionary going into foreign lands, is often most unfortunate in his forerunner and his company. A large part of all the suspicion, hatred, and open enmity met with among the barbarous heathen nations and the consequent hardships brought upon the missionaries, is the natural result of the work of the unscrupulous white trader who has preceded or who accompanies the bearers of the message of peace. When the simple minded native sees himself overreached, wronged, and ruined by the white-faced strangers, what wonder that his heart should be closed with suspicion against the white man, and with deep-seated prejudice against his religion which he imagines to be tolerant of and responsible for the wrongs he has been made to suffer. While Christian people of Europe and America are giving their money and their lives for the conversion of the heathen, their own countrymen backed by their own governments are preying upon (not praying for) these objects of Christian charity, to the impoverishment and bodily ruin of the people and the incalculable hindrance of the Gospel when the missionary gets there. This applies with especial force to the trade in rum, tobacco, opium and the like. When will Christians awake to the wisdom and imperative duty of first throttling the wolf which is constantly killing and scattering the sheep they would gather into the Master's fold?

The Christian sentiment in favor of closing the World's Fair on Sundays has won in the national legislative body. Senator Quay's amendment to the World's Fair appropriation bill, demanding the closing of the gates on Sundays, was adopted in both houses by a good majority. While we are assured that the amendment was the expression of the senator's own conviction on the subject, it was fortunate that he could back it up with numerous earnest petitions from the Christian people of his state. Similar petitions from all over the country to the various representatives piled up the irresistible force that won the day. Christians all over the country are thoroughly aroused on this subject and they present a united and solid front to the enemy of the Christian Sabbath. Were they equally united and firm on all questions of moral legislation, many a wrong that now exists might soon be righted. Along this line lies one of our great hopes in the Christian Endeavor movement. Under the interdenominational banner of the society Christ's people are being united into one grand body possessing the vigor and enthusiasm of youth with the firmness and steadiness of age—united for the advancement of right and the suppression of wrong. The determined and effective opposition to the Sunday opening is one of the fruits this united movement is already bringing to light. That in unity there is strength is one of God's laws, and He will ever bless such united work for the right.

It will seem a little strange at first though not at all out of place to think and speak of our friend Joseph S. Taylor of New York City, as "Doctor" Taylor.

The New York University conferred upon him, on June 9, the newly established degree of "Doctor of Pedagogy" (Pd. D.). Several years ago, a School of Pedagogy was founded in the University, and placed on equal footing with the historic departments of Art, Medicine, and Theology. This school for the higher education of teachers is a post graduate course, involving the same amount and kind of work as is now required for the degree of Doctor of Philosophy. Only Normal school or college graduates, having at least seven years' successful experience as teachers, can become students. The degree of Pd. D. was conferred this year upon eight candidates, one of whom was Bro. Taylor, whom we herewith offer our hearty congratulations. We feel the move free in doing this as we are convinced that in his case the honor is fully deserved. Bro. Taylor was reared a Mennonite. He attended the Springfield church until the age of 14. About the year 1872 he was admitted to the Springfield communion by the then newly appointed pastor, Rev. J. S. Moyer, for whom he has ever since retained the highest respect and veneration. In 1881 he joined the church of the Strangers, in New York whose historian he became some years later. This church is independent and undenominational, but is recognized by all Evangelical churches as strictly orthodox. Dr. Taylor and his uncle, Owen O. Schimmel, have been for more than ten years the only representatives of the Mennonite faith in the church of the Strangers, Mr. Schimmel is on the Board of Trustees and Dr. Taylor has for years conducted a ten-minute review of the Sunday-school lesson before the entire school. Mr. Taylor is a frequent and ever welcome contributor to the columns of the MENNONITE.

NOTES FROM OUR FIELD.

The teachers of the Sunday-schools near Bluffton, O., held on June 23rd their quarterly conference, a sort of local institute for Sunday-school workers. Among other questions they discussed methods of teaching for classes of beginners and for classes of teachers' substitutes. These schools held a combined Children's Day festival on Sunday, June 26th, at which the attendance was so large that their great church did not suffice to accommodate all the people.

Bro. J. B. Bær, our faithful worker in the Home Mission field, has spent the months of June and July in the far west, in the scattered and recently established settlements of California, Oregon, and Washington. At Irving, Oregon, he assisted in the dedication of a church which our people erected, besides conducting a series of special services extending over a week. Also at Salem, Dallas, and several other places the brother visited the scattered families and preached the Gospel among them. We hope on his return Bro. Bær will find time to give us some interesting notes of this trip.

A number of new Mennonite settlements are being formed in the British Northwest Territory. Already quite a number of our brethren from the older settlements of Manitoba as well as from the states have gone to these new homes, and many more will no doubt soon follow, while many new emigrants from across the sea are expected to join them in settling this country which is represented as a land of great promises. It is encouraging to note that among those already gone there, there are those who are quite as much concerned for the spiritual welfare as for the material prosperity of the new colonies. Upon their pressing invitation Bro. N. F. Tœws, our faithful home mission worker in Manitoba, has gone there for a time to labor among them in the Gospel.

SOME PARTICULARS OF THE DANVERS SUNDAY SCHOOL CONVENTION.

At the Sunday School Convention held in the North Danvers Mennonite church, Ill., on Sunday, June 12th, the following were the assigned subjects for consideration: 1. The duties of the superintendent in the Sunday-school, by Chr. A. Augspurger; 2. How to interest and teach the children in the Sunday-school, by C. W. Kinsinger; 3. The resignation of one's self to the work, and love for the Bible, by Bro. and Sister Bachman; 4. How to retain the older pupils in the school, by Rev. C. E. Medbury.

Besides the discussion of the above subjects, addresses were given by Eli Sharp on Mission Work, Rev. Joseph Stucky on The Necessity of the Sabbath, and O. B. Clark on "Temperance instruction in the Sunday-school." The children also had a part in the exercises, in a festival held in the forenoon, Bro. James Sprunger of Berne, Ind., was present and spoke to the children giving a simple explanation of the Sunday-school lesson for that day.

The Young People Society opened the evening session with a prayer-meeting, and at the close of the other exercises there was another season of prayer and of praise in song. The convention brought rich blessings to those in attendance and, let us hope, through them to their school. The church had been beautifully decorated with flowers for the occasion, and those in charge of the arrangements introduced a pleasant social feature in providing dinner right on the grounds for all in attendance.

AN IMPORTANT MEETING.

Following the instructions received at the last Eastern District Conference, the subscribed committee has revised, printed, and circulated its proposed plan for a Mutual and Benevolent Aid Society, and has named a place and date for a general meeting to discuss the plan and to organize. To that meeting we would now extend a pressing invitation. We recognize the fact that such a movement as this will be far reaching in its effects and every one will see the importance of having it established on a sound Christian basis. We believe the plan to be scriptural in principle and where in detail this ideal is missed we desire it changed for the better. The plan includes both reciprocal assistance restricted to members of the society, and regular free-will offerings for the benefit of the poor and needy in general. Here all will find a place. Those who do not need nor desire for themselves to provide for definite aid in times of sickness can join as benevolent members, and contribute their mites for systematic charitable work among the poor, the society becoming simply their servant in distributihg their charity, the channel through which their work of charity is carried on effectively. Those on the other hand who wish to contribute regularly to a fund for the definite assistance of the members, including themselves, in times of sickness and need, will find here, it is hoped, a plan to do so in the true Christian spirit and without the ungodly adjuncts met with in the worldly lodges. A person may be admitted to participate in both features of the plan.

The committee therefore hopes for a large turnout at the meeting so that in the multitude of counselors a safe and practical working plan may be reached and adopted. Those who can not come themselves should be sure to be represented by some one in attendance.

Now note the place and the time: *West Swamp Mennonite Church, Tuesday, August 30th, 10 o'clock A. M.*

A. S. SHELLY, J. S. MOYER, A. B. SHELLY. } *Committee.*

THE NORTHFIELD STUDENTS CONFERENCE.

The Seventh Annual World's Students' Conference was held at Northfield, Mass., during the second week in July. Upwards of four hundred delegates, representing a great number of institutions of learning in our own country and Canada, were present, and the exercises throughout were of an interesting and edifying nature. Although the absence of Mr. Moody, the founder of this "Summer School for College Students," who is at present traveling in the old country, was sorely felt, other able men from different parts were there to conduct the exercises and make the meetings both interesting and instructive. Among the speakers were Dr. A. J. Sordon, of Boston, Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, Dr. H. Clay Trumbull, Editor of the Sunday School Times, Dr. A. T. Pierson, of Philadelphia, who has for some time filled the pulpit made vacant by the death of C. H. Spurgeon, London, Dr. A. F. Schauffler, who works among the degraded in the slums of New York and who is known to many of our readers through his "Teaching Hints" on the Sunday School Lessons as published in the Sunday School Times, Dr. Frank Bristol, of Chicago, Bishop Thobum of India, Dr. Wilton Merle Smith, of New York, Evangelist Sayford, and a host of others. The New York Observer in speaking of this convention says:

"The final meeting of the Northfield Students' Conference was held July 13th. It was one of the most impressive of the whole convention. A representative from each delegation spoke of that which had most impressed himself and his delegation. The meetings have been successful beyond expectation For the first time in many years Mr. Moody, the strength and life of former conventions, has been absent in Europe. His absence has necessarily been felt, but under the skilful management and good judgment of Mr. Mott, the meetings have gone on smoothly and without interruption. Every morning at 9.45 o'clock, before the regular platform meeting, the Bible classes have conversed under Mr. McConaughy and Mr. Speer, who has given to a large audience his work on Acts. In the four hundred and fifty students from all over the world, thirty-one denominations were represented and one hundred and thirty institutions, but denominationalism was unknown. The following telegram was received from Mr. Moody, and read: "Remember me to the students warmly, and tell them I am longing to be with them once more. I shall hope to see them face to face next year. I do not forget you in my prayers.""

WEST SWAMP.—RE-OPENING SERVICES.

Sunday, July 24th, was an agreeable and joyful day for the members of our West Swamp church. During the preceding weeks they had their church building papered and nicely renovated, on which account for several Sundays services had been held in the Sunday-school room. On the above date agreeable and interesting re-opening services were held, both morning, afternoon and evening, which, in spite of the oppressive and almost unbearable heat, were all well attended. The morning services were opened by brother L. O. Schimmel, after which A. B. Shelly, who had just recovered from a few weeks sickness, spoke from Psalm 93, 5.

The afternoon services were conducted by the brethren J. S. Moyer and Allen M. Fretz, who both preached short and appropriate sermons.

The evening services were opened by brother Fretz, after which brother O. F. Waage, of the neighboring Lutheran church, preached an able and appropriate sermon, taking for his theme the habitations of God.

There was a remarkable unanimity in the substance of the different sermons, all bearing testimony to the fact, that the real glory of the house of God does not consist in the beauty of the outward temple but in the holiness of those worshipping therein. This unanimity was the more remarkable as none of the later speakers had had the opportunity of hearing what those preceding him had said.

May the Holy Ghost so bless the words spoken that the blessedness of this day of rejoicing may be a perpetual one!

THE ANTI-INFIDEL LIBRARY.—In this age of dauntless and ranpant infidelity, which shows its force in such manifold ways it is indeed gratifying to every true Christian, to learn that the press is being more and more enlisted in the work of dethroning the prince of darkness. Infidelity is propagated by newspapers, and cheap pamphlets which are scattered far and wide. The same methods must be used to resist infidelity. The best thing for this purpose we have lately met is the *Anti-Infidel Library* issued in pamphlet form by the Scriptural Tract Repository 47 Cornhill, Boston, Mass. Of this work A. T. Pearson D. D. says; "I do not know of anything in the English tongue that meets current skepticism as well as these." H. L. Hastings of the Christian is editor. The pamphlets are consecutively numbered and are issued monthly at $1 00 a year. We have just received the series of five pamphlets on modern spiritualism by William Ramsey. The author grapples with this form of infidelity in a very coacise and telling manner. The character of the work may be judged from the titles of the pamphlets. 1. "Spiritual Manifestations, their Nature and Significance." 2. "Spirit Workings in Various Lands and Ages." 3. "Familiar Spirits, Workings and Teachings." 4. "The Mystery Solved: Explanations." 5. "The Depths of Satan:—A Solution." A careful perusal is asked, price five cents per pamphlet, Address, H. L. Hastings, 47 Cornhill, Boston, Mass. Mention this paper.

EASTERN SUNDAY-SCHOOL CONVENTION.

The regular annual Sunday-school convention of the Eastern District will be held in the Deep Run church on Tuesday and Wednesday August 30th and 31st, 1892. The convention will open at 2 o'clock p. m., on Tuesday. For full programme see July MENNONITE.

GENERAL CHURCH NEWS.

DR. PIERSON AND THE TABERNACLE CALL.—Rev. Dr. Arthur T. Pierson, writing to the Metropolitan Tabernacle church, London, from on board ship, said: "If he who has so wonderfully led us all thus far should clearly turn my face to you again, it will give me only happiness once more to 'abide and continue with you for your furtherance and joy of faith.'"

The Centre Congregational church, of Manchester, Conn., has distinguished itself as the first church in the world to recognize the bicycle as a Sunday conveyance. A large number of its regular attendants, residing at a distance from the church, both gentlemen and ladies, have been accustomed to reach the place of worship on bicycles, and a bicycle shed, with lock and key, has been built.

A GREEN OLD AGE.—Rev. W. K. Marshall, D. D., of Texas, completed eighty-four years of life on July 19. He had preached on the preceding Thursday, Friday, and Saturday evenings, and twice on Sunday, in addition to attending a funeral. He preaches regularly every Sabbath and frequently holds protracted meetings, and his ministrations are much sought and enjoyed. Reckoned by vigor he is younger than most men whose years are fewer by a score.

YOUNG PEOPLE'S UNION.—The Young People's Union of the Baptist denomination opened in Detroit, Mich., on July 14, and continued in session until last Sunday evening. About five thousand delegates were present from all parts of the country. The weather was delightful, and the meetings intensely interesting and not too numerous, to overtax the strength of those attending them. The proceedings were very much after the order of those held by the recent Christian Endeavor Convention in New York. There were prayer and praise services, meetings to consider missionary operations, a pastor's hour, and various other meetings to advance the interests of young Christians.

MISSION DEPARTMENT.

FROM INDIAN TERRITORY.

Rev. J. J. Methvin, missionary of the Methodist Episcopal Church (South), working amongst the Kiowa and Apache Indians in the western part of Indian Territory writes in his annual report: "Within the bounds of this territory of the wild tribes there is a population of at least 10,000, most of whom are as veritable heathen, with a worship as crude as can be found in the world. More than a dozen tribes of Indians are represented on these reservations, all speaking different tongues or dialects. The Kiowas and Apaches are located principally along the Washita river, east and west of the agency at Anadarko. They together number about 1700. I need another man here to aid in this work among these two tribes and another to open work among the affiliated tribes north of the river. Still another man is needed among the Cheyennes and Arapahoes 40 miles north of here. For nearly four years we have been calling for these re-enforcements, and notwithstanding $1250 was secured at our last annual conference for the support of two additional men among the wild tribes, we have not the re-enforcements yet."

From the above we learn that others also are having an eye on the missionfield which we are occupying among the Cheyenne and Arapahoe Indians. And according to the report of Rev. Methvin it is only on account of a lack of a sufficient number of workers that they have not yet begun work there. From this we have reason to infer, that as soon as the asked for re-enforcements are forthcoming they will commence their mission work upon the field now occupied by us. This in one sense might be all right and good. There is a great amount of work to be done there, and it may seem to some as if we should greet it with joy when "those of other ships are coming forth to assist us in drawing in the net." However we can not help but believe, that it were better for our own work, as well as for the Indians, if we could so enlarge our work that there was neither room nor occasion for others to occupy the same field with us. The divided labor among the different churches at home is frequently a hindrance to the success in church work, and it cannot fail of being more of a hindrance in mission work among the heathen. There is plenty of room for all the different churches to aid in the spreading of the Gospel among those who have not yet heard it and for the gathering in of sheaves for the Lord from the poor heathen, without going on the field already occupied by others.

Shall this however be avoided, it becomes the urgent duty of those already engaged in the work to put forth all the necessary energy and to prosicute their work in such a manner that there is neither room nor occasion for others to enter on the same field. And this is the lesson we are to learn from the above extract from the report of Rev. M. Methvin. The only way by which we can prevent this church or any other church from entering our missionfield and from reaping some of the fruit which by rights belongs to us is by enlarging and extending our own work in such a manner as to embrace all the Indians on this field. This evidently requires an increased amount of laborers to carry on the work and an increased amount of money to sustain these.

The time for the ingathering of the grain has come. The changed condition of the Indians will have a marked effect upon the missionwork among them. They can not for any length of time, settled on their lands as they are and surrounded by white people, remain the same heathen Indians as they have been. They will either become Christians or unbelievers. This calls for urgent and energetic work among them. And if we are not to lose our hold with them we must put forth more strength and labor. Our work thus far has been of a preparitory nature. It has not been wholly without effect. By the grace of God some grand preparitory work has been accomplished, but the time for more aggressive work has come. And unless we redeem the time and make use of the opportunities offered us we are in danger of losing some of the fruit which we have already gathered.

THE KIND OF MISSIONARIES WANTED.

The editor of the *Christian Alliance* and *Missionary Weekly* thus states a few of the characteristics necessary to fit a person for work in the mission field:

1. We want men and women who are thoroughly converted and know it.

2. We want men and women who are burning with the love of souls and longing to lead men and women to Christ.

3. We want men and womeu who can live simply, endure hardship, deny themselves, put up with every discomfort, who are not particular about their outfits, who don't want things just so for their wardrobe, willing to go to the heathen just as they are getting on at home, if necessary, who do not need two or three trunks and a great amount of baggage, who can travel with a knapsack like a soldier and sleep in their boots, and wont grumble about it, either, but enjoy it for Christ's sake; who have got over the romance and novelty of travel and are going to heathen lands for one thing only, and that is, to win souls for Christ, to please Him and hasten His coming.

4. We want men and women who are easy to get along with, who have died to self and self-will, who can keep sweet and can submit themselves to their superintendents until they have learned the language and become qualified to be leaders; who can keep rank as David's soldiers; who are adjustable, good-natured, ready to meet persecution and insult without getting angry, and who can live the gospel of Christ among the heathen even as the Master did.

5. We want men and women who are strong, vigorous, rugged, and healthy; or, at least, have such a hold of the Lord for their bodies that they are not afraid of climate, hard work, inclemency of the weather and physical pressure; who now are having victories in their bodies, and are able to stand exposure, hardship and do real work for God. Christ is able to give this here as well as there, and if we trust Him He will enable us to do all things, to endure all things that His providence may lay upon us.

6. We want men and women who know the Lord so well they can have His joy under all circumstances; who will not be afraid of loneliness nor privation; who ask no greater recompense than the privilege of serving and pleasing Him, and who go out not wanting sympathy, but rejoicing in the name of missionary, and the privilege of enduring suffering and even shame for the name of Him who died for them.

7. We want men and women who have such a distinct call to the mission field that they cannot stay back, and that even if we do not send them they will go somehow.

"The Lord send us a thousand such men."

INDIAN EDUCATION.—Bishop Hare. who has spent many years among the Indians, says: "Much has been said of the tendency of the educated Indian to return to the blanket, and, of course, as in all school work everywhere, one meets with grievous and flagrant cases of non-success. But as a matter of fact, any careful observer, who should travel through the Indian country would have his attention attracted by a large element totally distinct in its bearings and appearance from the old Indian life, and should he inquire what is the history of the young people who thus attract his attention by their appearance and by their work they are doing in the schools, churches, offices and shops, as teachers, catechists, preachers, apprentices, clerks, etc., he would find that they are persons who have had the advantages of education in the mission or government schools. In mission work I know of no field which yields larger results. In the mission of which I have charge (it is but one of several) there have been redeemed from heathenism, and are now engaged in mission work, 9 clergymen, 7 candidates for orders, and nearly 50 catechists and other workers, the whole number of communicants being over 1600."

The allotment of the land on the Cheyenne and Arapahoe reservation and the settling of the Indians in smaller communities at different places calls for the establisnment of a number of new mission stations, if all the Indians on this reservation are to be reached. In view of this several of our mission workers have procured Homesteads for themselves in the vicinity of Indian settlements, from whence mission work can be done among the surrounding Indians. The new order of things calls for more workers and more money to carry on our work effectually. Who will voluntere to go and help to draw the Gospel net among this people? Whose increased amount of offerings shall furnish the increased amount of money necessary to carry on the work? Shall it not be you or yours, my dear reader? Why not? Does not God call upon you as well as upon others to help in carrying on His work?

When Mr. Milne, afterwards an eminent missionary in China, presented himself before the Committee of the London Missionary Society for appointment, doubts were expressed whether he had the necessary qualifications, and one of the members said that he was not willing to recommend him in any other capacity than as a servant to a missionary. When the case was frankly put before Milne, and he was asked if he would consent to the proposal that he go as a servant, he answered firmly, "Yes, sir, most certainly; I am willing to be anything, so that I am in the work. To be a hewer of wood and a drawer of water is too great an honor for me when the Lord's house is building."

How plain it is that man is a creature for religion, a creature secretly allied to God himself. The old affinity lives, though smothered in selfishness and lust, and even proves itself in sorrowful evidence when he bows himself down to a reptile or an idol. There is a vast, immortal want stirring on the world and forbidding it to rest.—*Dr. H. Bushnell.*

There is considerable suggestiveness in the fact that a young Jewess who has embraced Christianity has expressed a desire to read Church history to find out how and when Christians came to be so different from Christ.

SUNDAY SCHOOL.

PRECIOUS THOUGHT.

If He is gone away, yet He has given us in His Holy Spirit a nearer sense of His presence, a closer enfolding in the arms of His tenderness, than we could have enjoyed even if we had lived with Him of old in the home of Nazareth, or sailed with Him in the little boat over the crystal waters of Gennesaret.—Farrar.

POINTS ON THE LESSONS.

Lesson 6.—August 7th.

The Apostles' Confidence in God.—Acts 4: 19—31.

The graud principle on which Christians, I mean Christians in heart, act, is: "Is it right in the sight of God." When required by the world to give a decision, let it be on this principle. An experimental christianity will give us strength to speak. Sweet is the communion of loyal Christian hearts. Though threatened, with evil they unite their voices with prayer to God, v. 24. An assurance of being right and having the pleasure of God, will give boldness in prayer and testimony, and gain a renewed fullness of the Holy Spirit. The disciples now experience the truth of their Master's words: "In the world ye shall have tribulation," but their confidence rested on such truths as these—be of good cheer, I have overcome the world.

Lesson 7.—August 14th.

Ananias and Sapphira.—Acts 5: 1-11.

When profession and practice do not agree it is lying in life, If this is true in religious work and worship it is hypocrisy, or lying against God and the Holy Ghost. God cannot be deceived. It is indeed true what our golden text affirms; God cannot be mocked or deceived neither in words nor deeds. The attempt will always bring a sad harvest on those who do it. Those who practice lying are influenced by Satan and imitate his example. The Holy Ghost may make the destruction of some the occasion of the salvation of others. When it is seen that the wicked do not live out half their days and that the wages of sin is death, many may be led to forsake sin aud live. The church was a dangerous place for hypocrites and liars. They knew better than to seek admittance to its fellowship. There at the beginning of the history of the church stand these awful examples of the "wrath of God revealed from heaven"against falsehood,trickery and deception.

Lesson 8.—August 21st.

The Apostles Persecuted.—Acts 5: 25-41.

God was now manifestly showing and exercising his power and authority through the Holy Ghost, The powers of evil were strongly resisting the same. It appears to have been necessary that in connection with the intrepidity of the apostles, God should give special manifestations of his power and will. Hence the sudden death of the deceivers, the healing of the infirm and the release of the apostles from the prison. God permitted the apostles to be again apprehended only to show forth his power in another way. Men often shrink from taking the responsibility of their own actions and teaching; not so the apostles full of the Holy Spririt. vs. 28-32. It is not in the power of the wicked to destroy the happiness of the righteous. They may destroy the body but cannot prevent a single individual who loves and trusts in Jesus Christ from forever shouting.—"Alleluia," &c. Rev. 19: 6.

Lesson 9.—August 28th.

The First Christian Martyr.—Acts 7: 54-60; 8: 1—4.

We now notice the advance of the church according to the plan indicated by our Lord, chap. 1: 8. Having been witnesses unto his name in Jerusalem they are next to be advacing into all Judea, Samaria and unto the uttermost parts of the eaath. Strong in the Spirit, the believers were enabled to endure the necessary, as it appears, persecutions, to the advancement of the church. The blood of the martyrs was the seed of the church. The Holy Spirit leads to prayer for enemies as well as for self and friends. The efforts of wicked men to stop the progress of the gospel are often overruled for its advancement, and yet their wickedness is as great, and without repentancr their punishment will be as dreadful as if their actions had not been overruled for good.

A REMARKABLE SUNDAY SCHOOL.

When we tell our friends that the American Sunday School Union organizes from 1,600 to 2,000 new Sabbath schools every year, we are sometimes asked, is this work permanent? Do these schools accomplish much good in the destitute places where they are established?

In answer to these and similar questions we give a brief history of the Big Creek Union Sabbath school, Adair county, Ky. It was organized in 1855 by a missionary of the American Sunday School Union, and has continued to meet every Sabbath, except eighteen months during the war. In 1865 it was reorganized by our missionary, James Buchanan. This school is in a country district many miles from any railroad, is surrounded by small farms, and is still a Union school.

From its organization until now there have been about 425 scholars and teachers enrolled; so that its average attendance has not been large. But this little light-house has been sending out its light. From this school in the backwoods there have gone three ministers of the Gospel, one missionary of the American Sunday School Union, one Lieutenant Governor of Kentucky, one candidate for Vice President of the United States, fifty-six teachers in public and private schools, three members of the Kentucky Legislature, ten practising physicians, thirteen merchants, seven lawyers, one judge. J. J. Wilmore, the noted book dealer of New York, the publisher and proprietor of Hitchcock's Analysis of the Bible, was a member of this school.

One hundred and fifty scholars from this school, in their youth, united with the church. Only two persons connected with Big Creek Sabbath school have ever been accused of any crime, and both of these were proven to be innocent. But two families in the neighborhood declined to attend the school, and a son from one of these, while on a drunken speee, killed his companion, a member of the other family. Small schools in the backwoods make noble contributions to the church, the world and the State. This little school is a fair representative of thousands of others. Sunday-school work among the destitute is permanent. God's Word does not return unto him void.

Our Eastern District Sunday School Convention will be held at Deep Run on the 30th and 31st of August. Do not forget the date. Come to help and to learn. To sing, to pray, to hear, and to speak. The programme is a timely and an excellent one, so says a brother.

THE YOUNG PEOPLE.

THE NEW YORK Y. P. S. C. E. CONVENTION.

"*For Christ and the Church,*" this is the grand and noble motto of the Y. P. S. C. E. Let it be the motto of every young man and woman.

Feeling an interest ourselves in the Christian Endeavor movement, and thinking our young people in general do the same, we devote considerable space this month to the proceedings of the great convention held in New York, July 7 to 10.

The Convention was opened at the Madison Square Garden July 7th, 2.30 p. m. The attendance exceeded the most sanguine expectations. At the last convention in Minneapolis it is estimated that there were about 14,000 delegates present, while at this a fair conservative estimate places the number of visiting delegates at 30,000. They came from all over the land, the Pacific slope and the different provinces of the Dominion of Canada being well represented. From over the ocean there were representatives from Australia, China, India, and Africa.

Dr. Deems in his address of welcome said:—"Eleven years ago there was one society, five years ago there were 2,314, to-day there are represented 18,500 societies. I do not trace its growth to the form of the organization, but to the spirit of this society, which, more than any other in this nineteenth century, reminds one of Christ's Christianity. The society does not depend for its existence and growth, as many ecclesiastical systems do, upon the strength and compactness of its organization, but, as most growing things do, upon the internal life of its individual members."

"I will try to prove that the society is a religious movement and not a mere organization. Men may build a house; God builds a tree. Man may start a society; God starts a movement. Christian Endeavor is not merely a society, it is a God-given, God-protected, God-advanced movement, a world-wide movement. The *first* driving wheel of this movement is pledged individual loyalty. This is our bulwark, our defence, our high tower. It is our *testudo*, our movable shield, behind which we move out to attack the enemy's citadels.

The *second* driving wheel of the movement is consecrated devotion. Everything about the society centres around and draws its line from the prayer-meeting.

The *third* driving wheel is energetic service. No hermit-like religion. The society believes in doing as well as praying. It not only preaches, but practices.

The *fourth* driving wheel of the Christian Endeavor movement is interdenominational spiritual fellowship."

An interesting feature of the convention commencing with the second day was the early morning prayer service, held at 6.30 a. m. Fully 5000 peopleattended these early meetings, which were both interesting and impressive.

Mrs. Clark gave an address on "Junior Christian Endeavor." Her paper was a very interesting one, and was listened to with the closest attention by the vast assemblage. Mrs. Clark will shortly accompany her husband on a journey to distant lands, including Australia, China, Japan, Judia, and Turkey, where she will give her attention to the development of junior work.

Rev. Sumantrao Vishnu Karmarkar spoke for Christian Endeavor in India. Among other things he said: "The society was organized in Bombay January 1st, 1885. We don't want dead members in our Christian Endeavor Society. Only live, active members. The society in far-off India sends by me greeting to the convention in New York. I am proud to represent 1,000,000 native Christians. We have before us the duty of stirring up the young men and women all over my country. We need Christian Endeavor for millions of women in India. There are 140,000,000 women there who hold tenaciously to their idolatrons faith. They should be won to Christianity."

A special meeting was held to discuss the question of the closing of the World's Fair on Sunday. A number of addresses were made, and at the close the following resolution was adopted:

Resolved, that the people assembled here to-

day respectfully petition the authorities having the matter in charge to prevent the opening of the Columbian Fair on Sundays, believing that if such action is not taken a vast multitude of the American people, particularly such as hold the Biblical code of morals, would find it in conscience impossible to attend or lend countenance to the fair, and that this action be transmitted instantly to the Congressional session.

In the special meetings on temperance the following resolutions were unamiously adopted: Recognizing the great evil of intemperance in our land, we, the members of the Temperance Conference of the International Christian Endeavor Convention, met in New York City, July 9th, 1892, recommend the use of the pledge of total abstinence from all intoxicating liquors as a beverage.

And further, that each Christian Endeavorer enlist in active work to save all others possible from the evils of intemperance, and to the extermination of the legalized saloons of the world. And that we are opposed to the importation, exportation, manufacture, and sale of intoxicating liquors.

John G. Woolley the great temperance apostle of Minnesota made an earnest and effective address.

QUESTION CORNER.

No. 19.

35. What building was put up so "that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building?"

36. Whose wife sent to her husband the message, "Have thou nothing to do with that just man;" and why did she send it?

37. Take a word from each of these passages and form a quotation from Proverbs:—

"In God we boast all the day long, and praise Thy name for ever." Ps. 44: 8.

"Fear thou not, for I am with thee; be not dismayed; for I am thy God." Isa. 41: 10.

"Let thy hand be upon the man of thy right hand; the son of man whom thou madest strong for thyself." Ps. 80: 17.

"The fear of the Lord is the beginning of knowledge." Prov. 1: 7.

"Say not unto thy neighbor, go, and come again, to-morrow I will give; when thou hast it by thee." Prov. 3: 28.

Answers to Questions in June Number.

24. *Micah.* Micah 5: 2.
25. Of Chorazim and Bethsaida.
26. Troas.
27. By selling the oil which the prophet Elisha had miraculously multiplied, 2 Kings 4: 1-7
28. Of the Israelites. Josh. 23: 10.

Answers received from Maggie Shaddinger.

MARRIAGES.

KEISER—ROSENBERGER.—On June 4th, by A. B. Shelly, Oliver Keiser, of Locust Valley, Lehigh county, and Emma Rosenberger, of Milford Square, Bucks county, Pa.

STERNER—KRETZ.—On June 30th, 1892, by N. B. Grubb, William H. Sterner, of Philadelphia, to Miss Lanra Frances Kretz, of Reading, Pa.

DE HAVEN—SHATZ.—On July 9th, 1892, at the house of Irwin W. Stettler, at Frederick, Pa., by W. S. Gottshall, Morris H. DeHaven and Ella Shatz, both of Frederick, Montg. Co., Pa.

DEATHS.

HIESTAND.—On June 23rd, 1892, near Palm station, Pa., of scarlet fever, Hannah K., daughter of Nathaniel C. and Hannah B. Hiestand, aged 8 yrs., 6 mos. and 27 days. Interment at Hereford Mennonite church, A. S. Shelly spoke at the house and W. S. Gottshall assisted by A. S. Shelly and A. Mack conducted the services at the church.

LANDIS.—On June 19th, 1892, in Richland, Bucks Co., Pa., Henry S. Landis, aged 64 yrs., 8 mos. and 29 days. In the death of Bro. Landis our church militant loses one of its strongest friends and soldiers, and the Springfield congregation one of its most consistant members and worshipers; but we trust the loss here is his eternal gain. Interment at Springfield on June 23rd. Services at the house by Allen M. Fretz, and at the church by J. S. Moyer, assisted by J. H. Oberholtzer.

DETWEILER.—On June 24th, 1892, in Souderton, Pa., of inflamation of the bowels, Mary K., wife of Henry D. Detweiler, aged 35 yrs., 9 mos. and 5 days. Funeral services by N. B. Grubb, assisted by Amos K. Bean. Interment in the Mennonite cemetery of Souderton.

MOLL.—On June 28th. 1892, in Philadelphia, after five week's illness, Mabel Ruth, only child of Milton H., and Essie K. Moll, aged 7 months. Funeral services by N. B. Grubb. Interment at Northwood.

BUCHER.—On July 1st, 1892, at Schwenksville, Pa., Jacob, son of Jacob and Annie Bucher, aged 9 mos. and 7 days. Interment at Keely's church cemetery. W. S. Gottshall spoke at the house and S. M. K. Huber at the church.

KRATZ.—On July 10th, 1892, at Schwenksville, Pa., of heart disease, Lizzie May, daughter of Horace and Sallie Kratz, aged 2 mos. and 12 days. Interment at the Schwenksville Mennonite church. N. F. Schmidt preached at the house and W. S. Gottshall at the chnrch.

DETWEILER.—On July 11th, 1892, in Philadelphia, Caroline Johnson, wife of Enos Detweiler, aged 39 years. Funeral services on the evening of the 13th, at the home of the bereaved husband by N. B. Grubb. Interment next day at Gehman's Mennonite church.

FELLMAN.—On July 16th, 1892, in Richland, Bucks Co., Pa., Anna, widow of John Fellman, aged 75 yrs., 5 mos. and 20 days. Interment at Flatland Mennonite church on Wednesday, July 20th. Funeral services conducted by A. B. Shelly.

FRETZ.—On July 17th, 1892, in Bedminster, Pa., Abraham Fretz, the youngest and last surviving of the family of deacon Abraham Fretz, aged 76 yrs., 9 mos. and 8 days. Interred on the 22d at the brick Deep Run church. Services at the house by S. Godshall and at the church by Allen M. Fretz.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission.

From Unnamed $18.95; Int. on Bequest of Wm. Ewert, $48.00; Mission Box, Berne, Ind., $20.35; Philip Sprunger $10.00; Unnamed from Dak., $5.00; D. Peters, Perrydale, Ore., $7.25; H. Kontzi $4.55; John Wall, Mound Ridge, Kan. $2.00; Rev. Cornelius Friesen, Minn., $17.00; Rev. Bernhard Bnhler, Kan., $25.00; Halstead Young People's Society, $5.00; First Menn. cong., Phila., $21.00; Children of H. Bentzinger .75; Franklin, Ia., cong., $4.11; John G. Stauffer, Qnakertown, Pa., $21.85; Peter Schneck, O., $9.50; Rev. Isaac Peters, Neb., $25.00; Theodore Nickel's cong., Minn., $27.00; Sale of cattle in Ind. Ter., $67.00; Abr. Entz, Newton Kan., $10.00; Jacob Entz, West Prussia, $10.00; Hillsboro, Kan., Sunday-school $7.00. Gratefully Acknowledged,

HERRMANN SUDERMANN, *Treas.*

For Home Mission.

From G. Wiebe and wife, O., $50.00; C. Auenheimer, Ill., collection lifted at the wedding of A. Ledig and Katie Baer, $10.00; Bethel cong., Minn., $60.00; Hillsboro, Kan., cong., 6.50; Halstead Young People's Society, $5.00; Hodgeman Co., cong., Kan., $2.75. D. GOERZ, *Treas.*

A CORRECTION.

In the list of contribntions for the Russian sufferers pnblished last month a part of the Deep Run contribntion was omitted. We give it here correctly: From Deep Rnn congregation, collection, $23.35; from individual members $11.25; total $34.60.

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THE MENNONITE.

"FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."—I COR. 3: 11.

VOL. VII. NO. 12. QUAKERTOWN, PA., SEPTEMBER 1892. WHOLE No. 84.

A HYMN OF PRAISE.

Praise to God, immortal praise,
For the love that crowns our days!
Bounteous source of every joy,
Let Thy praise our tongues employ!

For the blessings of the field,
For the stores the gardens yield,
For the joy which harvests bring,
Grateful praises now we sing.

Clouds that drop refreshing dews;
Suns that genial heat diffuse;
Flocks that whiten all the plain;
Yellow sheaves of ripened grain;

All that Spring with bounteous hand,
Scatters o'er the smiling land;
All that liberal Autumn pours
From her overflowing stores;

These to Thee, my God, we owe—
Source whence all our blessings flow;
And for these our souls shall raise
Grateful vows and solemn praise.

Yet should rising whirlwinds tear
From its stem the ripening ear;
Should the fig-tree's blasted shoot
Drop her green untimely fruit;

Should the vine put forth no more,
Nor the olive yield her store;
Though the sickening flocks should fall
And the herds desert the stall;

Should Thine altered hand restrain
The early and the latter rain,
Blast each opening bud of joy
And the rising year destroy;

Yet to Thee my soul should raise
Grateful vows and solemn praise,
And, when every blessing's flown
Love Thee—for Thyself alone.

DEVOUT PRACTICAL THANKSGIVING.

Matt. 15: 36—38.

The obligation of gratitude inheres in two great facts, *i. e.*, the existence of a personal God and the relation of that personal God to every good that man enjoys. Behind "the seven loaves and the fishes" Jesus saw the Father and Creator, otherwise His giving of thanks was worse than a mockery. So it will be considered by thoughtful men. How silly is what some call the "worship of nature!" What is nature if there is no personal God! A piece of stone, a dead stick of wood, that is nature. Speak to it! Worship it! How can you? A person alone can be thanked. If there is not a personal God behind all these things, all our worship, all our customs, religious and moral, are solemn farces. Our executives of civil government have called us together in the place of thanksgiving because they and we, and this Christian nation, believe there is One above who is personal and benevolent in His supreme administration of government and distribution of good. There is one God and His relation to all good is that of the personal Giver. It is personal and direct, extending to the little as well as to the great. He is related to the shining of the sun and the falling of the showers, to the fruit of the earth, the corn, the wheat, the grass and the flowers of the field. He is related to the least thing and to the greatest thing in our life.

Christianity is a religion of thanksgiving, because it teaches the reality of God, as the giver of gifts unto men. It emphasizes the words of James, "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights with whom is no variableness, neither shadow of turning." Unbelievers talk about the invariableness of natural law, but the Christian talks about the invariableness of a Heavenly Father whose hand is in every good and whose smile is in every sunny ray of prosperity and joy.

All these natural gifts of good are greater because, in receiving them, we have also received the Great Giver. God is our God. He is our possession as an earthly father is the possession of a child. So far then as we are Christians we do not receive any good, even the liberal "daily bread" apart from the reception of God. There is no good except it is from God's hand. We want nothing but what God gives. All else is evil. So then it is easy to see that the reception of God and of His good gifts is the first and most appropriate manifestation of our gratitude. This carries the obligation to make life one continual "Thanksgiving Day." It is taking what God gives and making the most of it. Let there be contentment if God has given only "seven loaves and a few fishes" to feed the 4,000 supposed needs. What God gives when He gives Himself, when gratefully received, must always be sufficient. "They took up of the broken food seven baskets full." 'Tis ever so, but it is not a dumb reception that a grateful heart will allow. There must be vocal acknowledgment. There is danger in the quiet reception of good that the gifts will be considered commonplace and of mere right, and the giver be forgotten. To speak your thanks to another is not an empty act of courtesy. It increases the gift itself; it enlarges the heart of the receiver as it gives honor to the one who has bestowed the favor. If we do not sometimes speak to those we love, we may forget our love. Words! Words only! How mean they are! But when they are born out of the heart, true gratitude, how great they are! They have powers to leap across the heavens to God's throne and waken there a complacent joy.

A good is not half a good until it is acknowledged in words. There is an old Grecian story, "Pindar, when a young man, as he was going to Thespia, being wearied with the heat of summer, fell asleep at a small distance from the public road; and as he was asleep, the bees flew to him and wrought their honey on his lips." So God gives His sweetest blessings to fall upon our lips, not, however, when we are asleep, nor when those lips are closed, but when we are awake and when our lips are open to speak our gratitude to Him.

But the crown of thanksgiving is suggested by Christ's final action here. "He brake them and gave to His disciples and the disciples to the multitude." No gratitude to God is complete without an outgoing to human need. The sublimest manifestation of God is in His giving. "The gift of God is eternal life through Jesus Christ." Our highest appreciation of God and His is in the giving of ourselves to God, and to our fellow-men. Selfishness is an ingrate. The miserly soul which hoards God's gifts and will not use them never has a "thanksgiving day," and loses all. He who refuses to help his fellows, who loves the good things for themselves alone, and not for the power of use which they give, can have no anthem of praise to God. Is this not the very spirit of the Word of God spoken by Isaiah? "Is not this the fast that I have chosen?" To loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke! Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh! Is it not that the highest praise and most acceptable gratitude is to be shown in right and merciful and helpful action toward our fellow-men?

The obligation of gratitude bids us not only to distribute in the common and pitying charities in giving the literal bread to the literally starving ones, but also in a higher and larger score, in the consecration of our lives to nobler endeavors—making the most of all our powers of good toward human society, whether it be in the application of the Gospel to the salvation of the individual soul, or of the society, or of the nation. It is praiseful to God if we advocate any good cause, if we help onward any beneficent work, whatever tends "to break the bands and let the oppressed go free." Let us not minimize our obligated manifestations of gratitude to the easy good kind heartedness which a weak sentimentalism suggests. It is possible to satisfy our conscience by the gift of a crust to every tramp that comes to our door. But God delights to hear a more virile song than that. As Christ brake the loaves and distributed them, so must we break ourselves and distribute our good doing through the widest circle of the world,—in the home, in the church, in the village, in the State, in the nation; as Christians and as citizens we must live the unselfish life. Only as we have fulfilled the conditions, and illustrated these manifestations of gratitude, have we a right to lift up our voices in thanksgiving to-day for what God has done in us, and through us, and thus given us the promise of doing in the future.—

Extract from a sermon by
J. G. MASON, D. D. *in Treasury.*

The good of riches lies altogether *in* their use.

He is not rich that lays *up* much, but that lays *out* much.

No marvel that the covetous man holds and hugs his gold, it is his God.

THE PROGRESS OF CIVILIZATION.

BY M. M. HORSCH.

A paper read before the graduating class of the *Fortbildungs Schule*, at Halstead, Kansas.

What is civilization? This is perhaps the first thought which arises in our mind when this subject is mentioned, and hence, before proceeding farther, let us endeavor to make clear to our minds the import of the term which forms the basis of our theme. Civilization, we hold, is a refined and improved state of society, as distinguished from a barbarous or savage condition. It is a national culture and refinement. Accepting this definition of the term, we shall find it to be one of the most interesting phases of history to note the progress and development of civilization, from the barbarism of the dark ages down to the present time.

In order to get a comprehensive view of this onward march let us go back to the time of the old Egyptians and notice their state of civilization. In what did it consist, and how did it manifest itself? Even at the time of Moses the civilization of the Egyptians was manifest. They had worked themselves out of the mire of barbarism into the realms of refinement and culture. We read of Moses that he was educated in all the wisdom of the Egyptians, and we have a right to believe that the general wisdom of the Egyptians was not very much inferior to that of the civilized nations of to-day. Moses, the great leader of the Israelites, shows himself a man of wisdom and learning in his after life. Nor is this the only distinguishing feature of Egyptian civilization. We see the Egyptians excel in architecture, in literature and many other things which our time does not allow us to mention. Nevertheless, their age was yet an age of darkness and heathenism, and their system of education and mythology was formed accordingly. They were seeking after the truth, but alas, found it not!

Let us now proceed to a later age and notice the progress which civilization has made after the lapse of several centuries. We will cross the Mediterranean and land on the coast of that country which once heard the doctrines of Socrates and eagerly listened to the Philippics of Demosthenes. Stepping ashore on the land of philosophers and poets, we see at a glance that a progress in civilization has been made. The line of thought and education is a different one from what we have found it to be in Egypt. We see the great teachers standing in the market places of the cities expounding some great truth to the people, and especially educating the rising generation. We observe the youths training their bodies by means of gymnastics, in order to preserve the health, vigor and strength of the same. The people are refined and well educated. In their theatres they listen to the plays of Æschylus, and in their festive halls to the poems of Homer, and these are a means through which the minds of the people are drawn away from the low and degrading, up to the ideal world, to the spheres of their gods who reside above the clouds, on the summit of Mt. Olympus. Their systems of philosophy have never been surpassed, while in art there is no modern nation that dares to stand on the same platform with the Greeks. But alas, there is one thing lacking, which the Greeks, with all their systems of philosophy, were not able to discover. Though Plato's system of philosophy is the high water-mark of pagan thought, though the old church fathers called him a Christian in the garb of a heathen, neither he nor his followers have been able to elevate themselves to the sphere of Christianity, without which no real civilization can be had. So while we see a progress, a striving for something not yet possessed, we seek in vain that real outcome of civilization which we are desirous to find.

Let us now leave this nation of learning and philosophy and pay a short visit to a people which is worthy to have our interest for a few minutes. I refer to the Romans, and I believe I am right in saying that we have a nation before us representing, in some respects, the highest degree of ancient civilization. To-day the students of law sit at the feet of the great Roman lawyers and study human rights. With awe and admiration our orators look upon a Cicero, the eloquent orator of the Romans. They are the superiors of all the nations of their time, and manifest their superiority by making the most of these nations their subjects, physically as well as intellectually. Roman customs and Roman industry are carried into all countries and Roman soldiers remind the nations of their being under the bonds of Roman laws. But where are the blessings to mankind which in reality ought to be the result of civilization? To our disappointment, we find them not. On the other hand, what do we find? Here we look into a Roman amphitheatre, and lo, what does our eye behold? Horrible! Men below fighting for dear life with wild beasts or with one another, and here and there we see one, covered with wounds and blood, exhaling his last breath. Around these scenes of honor, on elevated seats, is the Roman world, high and low, gathered together, shouting and applauding when a fatal blow is given or received. Oh, civilization, is this thy fruit? Is this the highly civilized Roman world, which finds its greatest pleasure in scenes most horrible to behold? The outward appearance of this civilization is indeed striking, but its inwardness is full of corruption. But this is not all. Another scene is presented before our eyes. There we see a great Roman ready, with his dagger, to remove himself out of this world into realms unknown. On further inquiry we learn that he considers it the greatest wisdom to indulge in pleasures as long as possible, and then, when he becomes dissatisfied with those things, blessed is he, that he has the means to stop this miserable life whenever he sees fit to do so. We admire the accomplishments of ancient civilization as far as they show themselves in industry and art, but on the other hand, we come to the conclusion that civilization without Christianity fails to reach its ends.

We have seen how far man is able to go without Christianity, and how far his intellectual power leads him without a light from above. Now we are ready to look upon him under the guidance of a Christian spirit and under the influence of Christian doctrines. After long struggles and fierce encounters, Christianity at last mated itself with civilization and has now become so intimately connected with it that it is rather difficult to distinguish between the two. We will not stop to consider the slow progress of civilization after the fall of the Roman Empire, but passing by a number of centuries, with their dark streaks of Catholicism on the one hand, and the brighter and ever brighter streaks of pure Christianity on the other, let us come at once to our present enlightened age, and see in what respects the Christian civilization of to-day differs from the heathen civilization of the past. We will first look at it from the standpoint of education. We find that there are striking differences between the ancient and the modern systems. Now there are opportunities for all intelligent young people to develop their faculties and thereby make themselves able members of human society. That doctrine of old, that man's life is only valuable in so far as he is capable to serve his native state, has lost its significance at present, and every one has a right to educate himself in such a manner as his own inclination directs him.

By looking at the civilized countries of to-day, we notice another characteristic which could not be found in ancient times. This is found in the provisions which have been and are still made for the suffering classes of mankind. Men with a true Christian spirit and a loving heart towards their suffering fellow beings, go to work with a will, devoting their means and often sacrificing their strength, their health, and even their lives, for the good cause of alleviating human suffering. Who does not look with admiration upon men like George Mueller, of Bristol? Do we find similar appearances in ancient Rome or Greece? We must answer "No." What is it that the ancient people did for their suffering fellow-beings? The best advice they could give to poor, suffering creatures was this: "Since you are of no use to the state, and therefore do not deserve to live, put a stop to your pains and remove yourself out of this world." Here are results which place modern civilization far above the ancient—results due in a large measure to the civilizing influence of Christianity.

Again we look at the methods employed to promote the progress of civilization. If we look at the method used in the nineteenth century, we notice that Christianity plays a very important part. We have come to realize that there can in reality be no civilization without Christianization. Both work hand in hand. To-day civilization is not spread, as in ancient times, by means of the sword; nations are not compelled, with great slaughter, to bow their stiff necks under the yoke of civilization, but men, with the Bible in one hand and the pen in the other, go out unto barbarous nations, and, if necessary, not counting their lives dear to themselves, but offering them upon the altar of sacrifice, for their poor fellow-beings. This love towards poor human beings, this striving for the good and the pure and perfect, which we notice at the present time, is, in my opinion, the real and true outcome of civilization. And it is this respect for the rights and the welfare of the individual, this value placed on beings for whom even God Himself sent his only begotten Son to redeem them from eternal wretchedness—it is this manifest tendency to consider all mankind a common brotherhood, that places our modern Christian civilization far above even the best of the ancient; and though still quite imperfect, though revealing many a trace of human short-coming, it bears the promise of a brighter day, when there will be realized not only the Greek ideal of a sound mind in a sound body, but also a soul animated with divine love that shall go out unto kindred souls, uniting in the bonds of Christian love all races and nationalities, even to the outermost bounds of the world.

Heart work must be God's work. Only the great heart-maker can be the heart breaker. If I love Him, my heart will be filled with His Spirit and obedient to His commands.—*Baxter.*

INTEMPERANCE.

A few yeas ago a noted wild beast trainer gave a performance with his pets in one of the leading London theatres. He took his lions, tigers, leopards and hyenas through their part of the entertainment, awing the audience by his wonderful nerve and his control over them. As a closing act to the performance, he was to introduce an enormous boa constrictor, thirty-five feet long. He had bought it when it was only two or three days old, and for twenty-five years he had handled it daily, so that it was considered perfectly harmless and completely under his control. He had seen it grow from a tiny reptile, which he often carried in his bosom, into a fearful monster.

The curtain rose on an Indian woodland scene. The weird strains of an oriental band steal through the trees. A rustling noise is heard, and a huge serpent is seen winding its way through the undergrowth. It stops. Its head is erect. Its bright eyes sparkle. Its whole body seems animated. A man emerges from the heavy foliage, and their eyes meet. The serpent quails before the man—man is victor. The serpent is under the control of a master. Under his guidance and direction it performs a series of frightful feats. At a signal from the man it slowly approaches him, and begins to coil its heavy folds around him. Higher and higher do they rise until man and serpent seem blended into one. Its hideous head is reared aloft above the mass. The man gives a little scream, and the audience unite in a thunderous burst of applause, but it freezes upon their lips. The trainer's scream was a wail of death agony. Those cold, slimy folds had embraced him for the last time. They had crushed the life out of him, and the horror stricken audience heard bone after bone crack, as those powerful folds tighten upon him. Man's plaything had become his master. His slave for twenty five years had now enslaved him.

In this horrible incident is portrayed the whole story of intemperance. The man who has taken the first glass of intoxicating liquor has the boa of intemperance in his bosom. If he throttles the monster now, it is easily done. But if he permits it to live, feeds and nourishes it, he may control it for even twenty five years, but it is continually growing. And some day its soul-destroying folds will encircle his soul, and bear it to those regions of woe "where their worm dieth not and the fire is not quenched." The unchangeable decree of Almighty God is no "drunkards shall inherit the kingdom of God."

REV. T. O. KEISTER, *in the S. S. Times.*

CONSECRATION BY PRAYER.

"In a world where there is so much to ruffle the spirit's plumes how needful that entering into the secret of his pavilion which will alone bring peace. In a world where there is so much to sadden and depress how blessed that communion with Him in whom is the one true source and fountain of joy. In a world where so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God."—*Archbishop French.*

The devil has never been able to hit a Christian hard enough to drive him a quarter of an inch toward the pit.

A RIGHTEOUS PROTEST AGAINST SKEPTICISM.

"The worst kind of religion is no religion at all, and these men, living in ease and luxury, indulging themselves in the amusement of going without a religion, may be thankful that they live in the lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which has haunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man may live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted—a place where age is reverenced, infancy cared for, manhood respected, womanhood honored and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the Gospel has not gone, and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views. So long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."—JAMES RUSSELL LOWELL.

LAST WORDS OF THE OLD AND NEW TESTAMENT.

"Lest I come and smite the earth with a curse."—Mal. 4: 6.

"The grace of our Lord Jesus Christ be with you all. Amen."—Rev. 22: 21.

It is of course only an accident that these words close the Old and New Testaments. In the Hebrew Bible Malachi's prophecies do not stand at the end but he was the last of the Old Testament prophets, and after him there were "four centuries of silence." We seem to hear in his words the dying echoes of the rolling thunders of Sinai. They gather up the whole burden of the Law and of the prophets; of the former in their declaration of a coming retribution, of the latter in the hope that that retribution may be averted.

Then, in regard to John's words, of course as they stand they are simply the parting benediction with which he takes leave of his readers; but it is fitting that the Book of which they are the close should seal up the canon, because it stands as the one prophetic book of the New Testament, and so reaches forward into the coming ages, even to the consummation of all things. And just as Christ, in His ascension, was taken from them whilst His hands were lifted up in the act of blessing, so it is fitting that the revelation of which He is the centre and the theme should part from us as He did, shedding with its final words the dew of benediction on our upturned heads.—DR. MAC LAREN.

A STATESMAN'S CREED.

"All I write, and all I think, and all I hope is based upon the divinity of our Lord, the one central hope of our poor, wayward race."—W. E. GLADSTONE.

INSPIRATION OF THE SCRIPTURES.

"If the Scriptures are in any special sense inspired, if the writers were given any exceptional assistance in their composition, what is the most natural inference? Is it not that this assistance would be effectual to preserve the writers from error as well as to reveal to them the truth? If 'holy men of old spake as they were moved by the Holy Ghost,' is it probable that they spoke falsehoods? This is a question that most Christians will answer with an emphatic No. They will consider that the burden of proof lies on those who affirm the existence of errors in the original autographs. And the great majority of Christian scholars of the highest rank maintain that no errors have been proved to exist in our present Scriptures that may not have been due to interpolations, to ommissions, or to clerical errors; what are sometimes charged as errors may be shown by a reasonable exegesis to be no errors.

"If, therefore, there is to be assumption of any kind regarding the original autographs, it is the assumption of their errancy that is really unwarranted. The assumption that they were inerrant is most consonant with any intelligible theory of the inspiration of their writers, if by inspiration one means any special and exceptional divine influence; the assumption that the Scriptures, apart from errors of transmission, contain errors, is quite gratuitous and is supported by no positive proof. As to that, the verdict of Biblical scholarship, up to the present, has been, Not proven."—*The Watchman (Baptist.)*

CHRISTIAN WARFARE.

"Christianity is as truly a religion of conquest as any other—Mohammedanism, for example—but it wages a moral warfare usually. Its weapons are those of peace. More profoundly philosophical than any of its rivals, it aims to conquer the world by conquering individuals, and it seeks to establish its hold upon each one by teaching him to conquer himself by Divine aid. When he has been injured it commands him not to try to overcome his enemy by an act of retaliation, but to overcome his own resentment, showing himself capable of self-control and forgiveness, and shaming his foe into penitence.

"It is only the lower order of minds to which such gentleness sometimes seems unmanly, and it does not take them long to learn the actual and often notable force of character which it illustrates. Jesus never seems effeminate or weak, even when most prominently the object of unmerited and patiently endured abuse. On the contrary, the grandeur of His character never seems more impressive than then. No retaliatory shaft ever pierces so deep, or causes such changes of feeling and behavior, as gentleness and forbearance where passion is expected. This is indeed a familiar truth, but do we not all know, alas, that it hardly can be iteterated too often?"—*The Congregationalist.*

THE BEST SERVICE.

God for His service needeth not proud work of human skill;
They please Him best who labor most to do in Peace His Will.
So let us strive to live! and to our spirits will be given
Such wings as, when our Saviour calls, shall bear us up to heaven.

—*Wadsworth.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, A. S. SHELLY. } *Publication Committee.*

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QUAKERTOWN, PA., SEMTEMBER, 1892.

A step far in advance of their practice of former years was taken by the Camp Meeting people at Perkasie, Pa., this summer, in that they closed the gates of the ground on Sunday. We rejoice that our Evangelical brethren have come to see the inconsistency for a Christian institution to sanction sush a wholesale desecration of the Sabbath as adheres to open gates and traffic in refreshments, &c. We are sure God will bless them for taking a stand on the side of His law. May other camping Christians follow this example. Remember the Sabbath Day, to keep it holy.

During this month the farmer sows the grain for next years harvest. Hundreds upon hundreds of bushels of the nicest and most perfect wheat will be taken to the fields and *apparently* thrown away. That which by way of the mill and the bakery would yield many a delicious loaf of bread for the hungry, or in the market would bring hundreds of dollars to the owner, is sacrificed—for what? Only in the hope of an increased yield next year. Without the sowing this year there can be no reaping next; but to him that spareth not the seed now the Heavenly Father in His book of nature's law as well as in his book of revelation promises a harvest. The farmer whether consciously or unconsciously, takes God at His word and sacrifices his seed grain in the hope of a rich return. Oh that men were as ready to accept God's promises on the spiritual side! The eye of faith looks forward to the harvest next year; but there is another harvest that concerns each one of us infinitely more than this one. Oh that all might learn by actual and blessed experience what this meaneth: "Cast thy bread upon the waters, for thou shalt find it after many days. They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him." Let us not forget the warning of that other word: "God is not mocked; for whatsoever a man soweth that shall he also reap." What shall the harvest be?

A little experience that came to one of the editors recently and the reflections it occasioned may be suggestive. It was on Manday, Aug. 15. Living in a community where there are many Roman Catholics we were surprised on the morning named to find the work-shops and places of business belonging to these people closed and the stillness of a regular holiday prevailing. We at once conjectured that it must be some prominent saint's day, and referring to our (the Mennonite) almanac, there it stood: *Mary's Ascension.* About ten o'clock the worshippers returned from the church and then only did they break their fast (take their breakfast). It was to them a holy day in memory of the ascension of Mary. But (and here come in a few of the reflections) how about the fact they thus presume to commemorate? Every Bible reader knows that the deification of Mary as taught and practiced by the Roman church is not only utterly without warrant in holy scripture but indeed in open violation of its teachings; the Catholic, however, who has tied his faith to the priest and the pope swallows all their teachings unquestioningly without ever daring to stop and prove them by the word of God. But then why do Protestant publishers continue to endorse these Romish superstitious and mal teachings by printing them in their almanacs? Does that column of canonized names, and what not, with all the superstitious beliefs connected with them have a rightful place in a Protestant church almanac, or is it not rather, as long as inserted there, a standing insult to Protestant intelligence and purity of faith? Objections on somewhat the same line hold against the weather predictions which to every intelligent person are nothing but a piece of simple nonsense. Would it not be a good rule to exclude from our religious almanacs all superstition fostering nonsense and admit only that which is reliable and of real value? Or is there not enough of the latter kind to fill an almanac?

ORDINATION OF MISSIONARIES.—On Sunday, August 7th, the brethren A. S. Voth, J. S. Krehbiel and J. J. Voth were ordained as missionaries for our Indian mission, by brother Christian Krehbiel, president of our mission board, in the *Gnadenberg* congregation, Kansas. The services were opened at 10 o'clock a. m. by elder J. Stuckey, whereupon the brethren G. Harder and P. Balzer, both members of the mission board, delivered appropriate sermons. After this the ordination followed. In this all the elders and members of the mission board present took part, by the laying on of hands. After the ordination the newly ordained each gave a short address, whereupon the services were brought to a close by Elder L. Sudermann. Representatives from the greater portion of our churches in Kansas were present, and the occasion was both a solemn and a blessed one. The newly ordained brethren have all gone to their respective fields of labor. A. S. Voth as superintendent to Cantonment, J. S. Krehbiel as acting superintendent of Missions and superintendent of Darlington to his new home near the Red Hills, and J. J. Voth, who has just entered the missionfield, as missionary, assistant superintendent, etc. to Darlington, Okla.

A NEW MINISTER INSTALLED.

The congregation at Wadsworth, Ohio, by a unaminous vote called Bro. N. C. Hirschy, of Berne, Indiana, to the pastorate of the congregation. Bro. Hirschy had been laboring among them since last spring in the capacity of an evangelist sent there by the committee of the Middle conference. He was therefore not a stranger to the congregation, and the unaminous call expresses their confidence in him and their approval of his work. Bro. Hirschy accepted the call and on Sunday, August 7th, he was installed as pastor of the congregation for one year, having first received the ordination to the ministry at the hands of Bro. S. F. Sprunger. We wish Bro. Hirschy and the congregation, God's abundant blessing in their work for the Master.

The annual contributions of the Congregational churches in the United States, for benevolent purposes, amout to $2,448,875.

THE TREASURY OF RELIGIOUS THOUGHT for September contains a portrait and biographical sketch of the late President Bomberger of Ursinus College, with one of his baccalaureate sermons and a view of Bomberger Memorial Hall. As many of readers knew Dr. Bomberger personally and many have an interest either personally or through their friends in Ursinus College they will find this number of this excellent monthly of special interest. For address etc. see our last page.

PROPOSED MEMORIAL SERVICES.

The trustees of the Union of Mennonite Congregations of Germany at their annual meeting held in Berlin, adopted a resolution calling upon the congregations they represent to set apart Sunday, November 6th for a memorial festival in honor of Menno Simon. As special reasons for making this recommendation at this time they urge the following:

1. The latest investigations have established it as a certainty that Menno Simon was born at Witmarsen in the year 1492. The present year is therefore the 400th anniversary of his birth and presents an opportune time for the Mennonite denomination to discharge a duty to which they are in honor bound, in celebrating the memory of a man to whom they as a people owe so much.

2. The day of Menno's birth has thus far not been ascertained. In absence of definite knowledge on this point it seems appropriate to fix upon the above named day for the festival since this day is celebrated in many churches of Germany as Reformation Day in grateful memory of the blessings of the Reformation.

All Mennonite congregations throughout Europe and America are invited to join in this celebration. Let all unite with a true fraternal spirit in honoring the memory of our common denominational ancestor by holding in all our churches on the 6th of November services of thanksgiving for the mercies of God who through the instrumentality of Menno Simon and those associated with him, preserved and proclaimed unto our people the pure word of the Gospel.

CHURCH NEWS.

DECREASE OF MENNONITES.—The *Christliche Botschafter* from Cleveland, Ohio, tells its readers that in Prussia and throughout all Germany the Mennonites are on the decrease, and adds, among the Mennonites in America alone an increase in membership is manifest. This increase is due, not only to immigration but also to accessions from other churches.

A correspondent of the *Herald of Truth*, writing from Smithville, Wayne Co., O., says:—We are glad to report that our Sabbath-schools are in a prosperous condition, and we realize God's blessing. The average attendance at Oak Grove for the Second Quarter was about two hundred; at Pleasant Hill one hundred. All seem interested. On Sunday June 5, Bro. M. S. Steiner was with the Sunday-school at Oak Grove, also at the Young People's Meeting in the evening where he favored the young people with an interesting missionary address, after which a collection of eight dollars was taken for the Mission Fund. A rule which promises to be helpful has lately been adopted in our Sunday-school. In reviewing the lesson the Superintendent calls on different members of the school asking them what practical lesson they have learned from the lesson. It has a tendency to make us study God's word more carefully.

A number of new Mennonite settlements are being formed in the British Northwest Territory. Already quite a number from the older settlements of Manitoba as well as from the States have gone to these new homes, and many more will no doubt soon follow, while many new emigrants from across the sea are expected to join them in settling this country which is represented as a land of great promises. It is encouraging to note that among those already gone there, there are those who are quite as much concerned for the spiritual welfare as for the material prosperity of the new colonies.—*Chr. Cyn.*

MUTUAL AND BENEVOLENT AID SOCIETY MINUTES OF A GENERAL MEETING HELD IN WEST SWAMP CHURCH, TUESDAY, AUGUST 9, 1892.

Pursuant to a resolution passed at the Eastern District Conference of the Mennonite Church, May 3 and 4, 1892, a general meeting was called for the purpose of discussing a plan presented to conference for the organization of a Mutual and Benevolent Aid society.

The meeting was organized with A. S. Shelly as chairman, and N B. Grubb, secretary.

The chairman after stating the object of the meeting presented the report of committe appointed by conference.

On motion of A. B. Shelly, seconded by J. S. Moyer, it was resolved that a Mutual and Benevolent Aid society be organized on the general basis of the plan presented.

The following constitute the organization: A. S. Shelly, H. D. Detweiler, John D. Moyer, Abraham D. Detweiler, A. B. Shelly, J. S. Moyer, C. H. Moyer, N. B. Grubb, M. C. Gottshall, I. K. Freed, H. G. Allebach, Lewis Schleifer, Ephraim Clemmer, James B. Funk, Henry G. Schantz, John G. Weinberger, L. O. Schimmel, Henry Weiss, John H. Oberholtzer.

On motion the general plan as presented, was considered and the following points agreed upon:

1. The name of the organization shall be THE MENNONITE MUTUAL AND BENEVOLENT AID SOCIETY.

2. The object of the organization shall be two-fold: *a.*) The mutual and reciprocal assistance of its members. *b.*) The systematic practice of Christian benevolence in general.

3. Any member of a Christian church, who can give satisfactory proof of a good moral character, may become a member of this organization, on paying into the treasury a membership fee of three ($3.) dollars; to be paid as the Board of Managers may designate.

4. Each member of this organization obligates himself to pay into the treasury, in addition to the membership fee, the sum of 5 cents, 10 cents, or 15 cents, as weekly dues. The amount of weekly dues assumed, shall be named in the certificate of membership, and shall not be changed except at the time of the annual meeting.

5. Any member of this organization under the first class, shall receive out of the Mutual Aid Fund, on application in times of sickness, disabling him for work, the sum of $2.50, $5.00, or $7.50, according to the respective dues paid, 5 cents, 10 cents, or 15 cents weekly.

On motion it was resolved that the organization elect out of their number a Board of Managers, to consists of nine brethren, whose duty it shall be to properly organize, by electing from their number the necessary officers, and to formulate a constitution and by-laws, by which the organization shall be governed, and submit the same to the members for adoption, rejection or amendment, at a meeting to be called about the 15th of December, 1892, when further necessary steps for the consummation of the object shall be taken.

The Board of Managers were elected by ballot with the following result: A. S. Shelly, A. B. Shelly, N. B. Grubb, C. H. Moyer, I. K. Ereed, J. G. Weinberger, James B. Funk, Henry D. Detweiler, M. C Gottshall.

N. B. GRUBB, *Secretary.*

HEREFORD Y. P. S. C. E. NOTES.

SYSTEMATIC GIVING.

Regularity and system are characteristics of every successful enterprise whether of the business world, the state, or the church. Unfortunately for the church, the importance of these two great essentials to its progress and success, has thus far been overlooked to a considerable extent by the laity, and, perhaps by the clergy also. For this and other reasons, the church, instead of occupying its proper sphere — the mentor to the world and the state—is even at this late day holding far inferior relations. Present indications give hope, however, that the day is not far distant when the potency of the Christian church, and the great need of humanity—Christ—will be universally recognized.

God is, moreover, a God of order, and is loth to grant his blessings of prosperity to any movement in His name so long as confusion and disorder prevail therein.

The surprising growth in number, the great and good results of work, in the C. E. society may, in a large measure, be attributed to the perfect organization of the movement, its systematic plan of carrying on the work for the Master, to whose service every individual member has dedicated his time and talents.

The pledge provides a duty for every one and every one, if a real Endeavorer, is anxious to perform that duty.

Not only is the *work* done systematically, but easnest efforts are being made to have all Endeavorers *give* systematically. This does not imply that each member is required to give a specified amount at stated times, that would be a sort of taxation, a compulsion—something opposed to the real spirit of Christian giving. It is to be supposed that the average man is in the habit of expending a fixed amount of his income for food and clothing, books and papers, amusements and recreation, also that a certain sum is laid aside or designated as savings. Since it is policy for a careful person to disburse his income systematically, why not in like manner, every Christian regulate his giving to the Church and her requirements? It is the aim of Christian Endeavor that all of its members should do thus, and in order to train them to it, the two-cent-a-week for Missions system has been inaugurated during the past year, and is now become one of the prominent features of the society.

Experience teaches that the "habit" of giving to Christ may just as readily be acquired as any other habit commendable or otherwise. Nor does this "habit" fasten itself less firmly upon the giver than such every day habits as are usually said to transform themselves from cobwebs to cables in a remarkably short time. Yes, giving may be learnt by giving; and we believe that, since God loves a cheerful giver, He will not withhold His blessing, He will greatly bless the gift, far more so the giver, and as the *desire* to give increases *naturally*, so will the *ability* to give increase—*providentially.* He faileth not.

For the further enlightening of such of our readers as are not yet acquainted with C. E. ways and means of doing things, I will briefly quote from Gen. Sec. Baer of the United Society, in the *Golden Rule* of August 18th. He says: "More and more Christian Endeavor societies are becoming missionary forces. There is the Fulton pledge-plan of giving two cents a week individually, which has been adopted so generously all over the United States and Canada. Rev. A. A. Fulton is now doing hand-to-hand work for our Master in China. His stay here of one year was wonderfully blessed of God. His pledge-plan was first presented to the societies of his own denomination, the Presbyterian. Like the Christian Endeavor Society, it could not be kept in any one denomination, and now nearly every denomination is feeling the impulse of the Fulton plan. The United Society has commended the enterprise from the start, and furnishes a book free of charge to every society that makes application."

Let it be remembered that every society uses the money thus collected for Mission work in its own denomination. As I have remarked before the idea of this plan is to bring about systematic giving among Christians. F. YEAKEL,

Bally, Pa., Aug. 22d, 1892. *Correspondent.*

FROM THE DEEP RUN SEWING CIRCLE.

We have again met as sisters of our sewing circle after a few months rest during the busiest summer days. We were glad to be permitted to thus meet again, and had an instructive and interesting meeting. Our number is at times not very large, but it does not always depend on the great number present to have a good meeting. We are glad for the interest that is shown by those that do attend, and are greatly indebted for the success in our work, to our worthy president Mrs. Priscilla Leatherman. And I think if more of our sisters knew of the blessings we enjoy by our meeting together to encourage one another in the work of the blessed mission cause, they would surely come and add their mite too. Our meetings are always announced from the pulpit the Sunday previous. We meet once a month. We do not make any more garments for the Indian children at present, but all the money we collect through our meetings, is sent to our Indian schools, in Indian Territory. Our meetings are conducted after the following order: After the opening exercises, we have roll call, in response the members have select readings, quoting of scripture, or singing, and next comes answering of referred questions. The referred questions, which all bear on mission work, are an encouraging, and interesting feature in our meetings.

Dear Sisters, let us not weary in doing what we can, for we are held resposible for the good we might do. Are we doing our whole duty to our God and fellow-men, if we do not help to spread the blessed Gospel to all nations? Let us think over it, and see whether we could not help a little more. Now we can yet do something, but we know not how soon we will be called to give an account of our doings here.

We would be pleased to hear from sister sewing circles and receive words of encouragement.

ANNA R. FRETZ.

In Russia the Baptists are now subjected to the same persecutions which have befallen the Jews in that country.

The city of New York has 375 Sunday-schools.

MISSION DEPARTMENT.

EXTRACTS FROM REPORTS OF OUR MISSIONWORKERS.

Missionary J. J. Kliewer writes in his last quarterly report to the Missionboard: "In the latter part of May our friend Big Nose was called from time to eternity. He at last had his tent at the Seger Creek. When I visited him for the last time, a day before his departure, his neighbors told me before I came to his tent, that he desired to see me. On entering his tent I found him very weak, however he could yet hear and speak, and sit up. He knew that he had to die soon. He would have preferred to get well again and remain with us, but declared himself ready to depart. I once more showed him the way to the Savior and reminded him of the blessed life in Heaven, which we are to inherit through faith in Jesus Christ. I exhorted him to look only to Jesus, as he was near the end of his earthly pilgrimage, telling him that Jesus could take away the fear of death, and that he would take him to himself and to the redeemed above. After I had committed him to the grace of God in prayer, I took leave of him with the hope of meeting him again in Heaven above. The Lord grant that this our hope may be realized! As far as I could ascertain Big Nose had none of the Indian "Medicinemen" about him. When I left him he also requested the young Indian, who interpreted for me, to leave him. He had lost all confidence in their old Indian religion and had turned to Christ as well as he knew how."

"Lately we had the pleasure to have brother and sister J. S. Krehbiel for a short time in our midst. Thus far only six Mennonite families have taken homesteads in our vicinity, but there is room for more and we would be pleased to see some more come and settle here as neighbors to our Indians and prove a blessing to them."

"In regard to a school for our Indians I am now in hopes that we will succeed in getting some of the neighboring Indians to send their children to our district school. One of our neighbors recently asked me what we intended to do in regard to a school for the coming winter. I then explained to him the nature of a district school and he answered, that he is thinking of sending his children to school. The Lord grant that they will not only send their children to school but that the older ones also be pursuaded to come to our church services."

The following we copy from brother A. S. Voth's report in regard to the school at Cantonment: "Our school was in general held the same as before, and with the same amount of success. Most of our pupils manifested a moderate degree of pleasure in studying their lessons, and their deportment in general was satisfactory. It sometimes appears to us, as if these Indian children might set a good example in their behavior to some white children of their age. If they would only at all times behave in such an exemplary way, also when they are at home and are left to themselves. In some of the branches, as arithmetic, Bible history, etc., some of them showed an increased amount of interest and intellect."

"In looking over the list of the names of the children who attended our school during the six years since I have been connected with it, I find that 94 male and 75 female pupils attended our school during this period. Although the former exceed the latter in numbers, the average attendance of the latter was the higher. The boys were more disposed to run away than the girls. As far as we know 15 of our male pupils and 5 of our female pupils died. Four males and eight females were baptized. One of the girls has, as far as I know, not missed a day since our school has commenced. Of all the pupils who were here when we opened the school six years ago, 6 males and 12 females were here at the close of the past term and were dismissed with a blessing. O, that all of our pupils would permit at least some small part of the good seed sown from the Word of God upon their hearts, to sprout, grow, ripen and bear fruit, what a blessing this would bring to themselves and through them to others!"

Missionary Petter writes: "In as far as we are able to converse with the Cheyennes in their own language, we have gradually connected the preaching of the Gospel with the study of the language. Instead of speaking about ordinary, visible objects, as we at first were obliged to do, we have now the satisfaction to speak to them about higher things. In doing so we are necessarily restricted to the limited number of words which we have acquired. We can not yet speak as we would wish to do, but only in proportion to the knowledge of the language which we posses. On this account we are very much restricted in expressing ourselves not having the proper words to do so."

"In our visits along the Washita we found willing and eager hearers. Many a meeting was called by them without our aid. Among the Washita we succeeded at least in getting them to know us, in getting them to understand what our object is in coming to them, and to enlist their confidence. The same we can say of all the Cheyennes whom we visited. More than that we can not well say, for who knows the hearts of those people? We are convinced of the fact, that the Word of God has made a deep impression upon the hearts of some of them. These however are only a few among the many, but if we remember how deficient we are in our language and how our visits at the different places were comparatively short, these individual cases are sufficient to give us encouragement in our work. As an example let us take the Red Moon Cheyennes, whom we visited last at the Washita. Here we found a veritable throng to hear the Word of God. Was this only transitory? With some of them not. Here were the Washita Cheyennes, with whom we had an opportunity since to become better acquainted. They asked at once about the "Book of God." White Shield, their chief, would frequently come to us to speak about Jesus, and before he went back again to Washita he came to us one evening, *to hear more about Jesus*, and when taking leave of us he said, 'I will come again to hear more about Jesus, and you will also come to us to Washita, for I want to learn to know the Son of God.' A woman who in White Shield's camp was much affected by hearing a part of the Sermon on the Mount read, was also present with her people. She followed us from tent to tent eager to hear the same words read again. She even begged Red Moon, the Chief, to call a meeting, which he did. But she was not yet satisfied, she wanted to hear still more. By this we see how there are those among the Cheyennes who are thirsting after the Word of God, and He who has made them thirsting will also satisfy them. Such hungering souls after the word of life there are more than we know or believe. Could we only speak their language more and better, or were there some one here who could preach to them in their language! We are so few and so weak, and the influence for evil is so great and increasing. Brother Kliewer already experiences some of the evil influences which some of the whites around him exert upon the Indians. In the new towns around us all manner of contrivances are invented in order to induce the Indians to do that which is evil. Those who mostly frequent these towns are the english speaking Indians, who, as a rule, are thereby made worse. But not all of them permit themselves thus to be fascinated and decieved. Some even protest against it, but their protests are not heeded by most of them. 'How often have I told my people,' said old Red Moon, 'that they should not be like the white people, liars and decievers, but the young people lose the path of their fathers, they do not become *wise* as white people, but *bad* as they are.'"

"These Washita Cheyennes are not all living at the Washita. They are two seperate camps of Indians with Red Moon and White Shield as their chiefs. They are very conservative Indians. They never gave their consent to the sale of their land, and even now they are not willing to accept the money for it. As a natural consequence of their utmost conservatism they send none of their children to school. I asked Red Moon what he had against our school at Cantonment. He said, 'I love the good white people, but the Washington people are wolves, they tore our people apart, they tear our land, they change their paths (contracts) with us every year, they coil themselves like serpents. Now, the people in this school are the friends of the Washington people (he has reference to the government and government officials) and whoso goeth with the wolves is a wolf himself, so says the great Medicine Chief in Heaven, does he not?' These were his own words and by this he abides with his whole camp. At the same time he is very friendly toward us and is seeking after something better. I was surprised to find that he uses a different term for God from the other Cheyennes. He does not call him *Heamavejo* (the white man above) but *Hekan* (our father), besides this he has another name for God signifying "The highest priest," or the "Uppermost Spirit," or "Medicine Chief." He and his people do not paint themselves like the other Indians, using only a copper color. He says that his ancesters used only this color."

"In looking back upon the past Quarter our hearts are filled with gratitude towards God for His gracious guidance. He is faithful and will never forsake his own. By the coming October it will be a year since we came here. Thus far our work here was a time of refreshing even during the dark hours which we had also to experience."

Missionary R. Petter was seriously ill some time ago. According to late reports he is convalescent again.

Brother Jacob Richert, son of our Rev. H. Richert, from Alexanderwohl, Kansas, who has been connected as mission farmer with our mission at Darlington, has accepted a similar position in the government school at the same place.

Brother A. S. Voth, for the last six years teacher at Cantonment, has been appointed superintendent of this station and brother H. L. Weiss, from Pennsylvania, formerly teacher with brother Krehbiel at Halstead, Kansas, takes his place as principal teacher at Cantonment. Brother F. Riesen, from Kansas has been appointed second teacher.

SUNDAY SCHOOL.

PRECIOUS THOUGHT.

All that the Christian really wishes is that the world should not obstruct and intercept the rays of happiness which come from the heavenly sanctuary.
—*Saphir.*

POINTS ON THE LESSONS.

Lesson 10.—September 4th.

Philip Preaching at Samaria.—Acts 8: 5–25.

The persecution that followed upon the martyrdom of Stephen scattered the believers throughout all Judea and Samaria. Among these was Philip of whose work we learn in this lesson. We find here presented the strong contrast between the true follower of Christ, and the false professor who puts on the garb of religion to increase worldly influence. God reads the heart. *And there was great joy in that city.* Note what caused the *joy*, and who rejoiced, v. 8. When the gospel is faithfully preached, accompanied by the influence of the Holy Ghost, men of all classes *can* and *will* embrace it. They may have followed artful deceivers, and been sunk in spiritual darkness and death; yet when the true light is revealed to them and accepted by them, the blind guides are forsaken, and the future walk is in the *light of life*. Outward Christianity would with money purchase the free gifts of God. Such Christians are still in *the gall of bitterness and in the bond of iniquity*. A true converted heart can not make such a mistake. The Holy Spirit is promised to every baptized believer, and every faithful servant of God has the power and authority to assist in its bestowal.

Lesson 11.—September 11th.

Philip and the Ethiopian.—Acts 8: 26–40.

From the unhappy experience of a false convert in last lesson, we turn to the happy experience of a true convert in this lesson. The faithful servant is guided by the Holy Spirit and is obedient to his directions, though the way may lead toward spiritnal deserts. The eunuch though ignorant was earnest in the reading and devoted in the study of his Bible. Philip's work was to preach Jesus without regard to race or color; the eunuch's privilege was to hear of and believe in a Savior, for all mankind; then to make a public profession and go on his way rejoicing. Oh with what joy is that heart filled, who believingly has found and accepted the treasures of salvation. There is joy *from* God, joy *in* God, the joy *of* God. We all need guidance. If we will let the Lord guide us he will help us to guide others. Guided men make the safest guides. Missionaries need guidance. By obeying God, Philip sent the gospel into the heart of Ethiopia. Had he waited for the authority from a mission board, his work would have been a failure.

Lesson 12.—September 18th.

REVIEW.—*The Apostolic Church.*—Acts 1–8.

I. THE BEGINNING OF THE CHURCH. Les. 1, 2. 1. The descent of the Holy Ghost. 2. The faithful witness of the disciples.

II. THE CHARACTER OF THE FIRST CHRISTIANS. Les. 3, 6. They were: 1. Believing. 2. United. 3. Prayerfnl. 4. Thankful. 5. Undismayed. 6. Obedient.

III. THE WORK OF THE FIRST CHRISTIANS. Les. 3, 4, 5; 6, 11. 1. They suffered persecution. 2. They wrought miracles. 3. They cared for the needy. 4. They preached the gospel.

IV. THE INTERNAL DANGER OF THE FIRST CHRISTIANS. Les. 7, 10. They consisted in 1. Avarice and ambition. 2. In sincerity.

V. THE EXTERNAL DANGER OF THE FIRST CHRISTIANS. Les. 5, 6, 8, 9. They consisted in 1. The imprisonment of the Apostles. 2. The persecutions of the believers.

VI. THE SUCCESS OF THE EARLY CHURCH. Les. 3, 4, 13. Was shown in 1. The conversion of many Jews. 2. The promulgation of the gospel. 3. The right use of Christian liberty.

Lesson 13.—September 25th.

The Lord's Supper Profaned.—1 Cor. 11: 20, 34.
(Quarterly Temperance Lesson.)

Paul would rectify certain disorders that had crept into the church. The Lord's Supper was a part of their regular worship, and was observed every Lord's day. Some had made it simply a scene of feasting. One was hungry and another was drunken. They did not discern in it the emblems of the Lord's body. Paul was not giving merely *human counsel*, but what he had received as the law of the Lord in this matter, v. 23. *This is my body—my blood.*—The bread and the cup represent the broken body and the shed blood of our Savior. The bread represts the sinners great sacrifice; the cup is a token of that covenant by which God, for Christ's sake, pardons and receives penitent sinners. The use of God's blessings and Christ's sacred institutions in an unworthy manner, is accompanied with curses instead of blessings. Bodily ailments often come as the result of disregard for God's laws, and so also comes spiritual weakness, sleepyness and death. God chastens his children in this world to lead them to repentance and reformation, that they may not in the future world be condemned.

SELECTED SUNDAY SCHOOL NOTES.

Bible-listening is good; Bible-reading is better; Bible-study is better still; Bible-living is best.

Bible-study best prepares for profitable Bible-listening and Bible-reading, and for true Bible-living.

To the teacher, the Sunday-school becomes a school of patience.

A school may be killed by too much, as by too little, "system."

Opportunities are passing by, and will confront the teacher at the judgment seat of God.

The teachers' prayer-meeting should not be neglected.

The Sunday-school is not the place nor the Sabbath the time for the distribution and sale of tickets.

Even the superintendent should not be excluded from the class during the lesson period.

The responsibility of parents cannot be shifted to the Sunday-school teacher.

The fact needs to be oft repeated and emphasized, that the teaching of the Sunday-school cannot take the place of home instruction and home training.

This is a practical age. The teaching of the Sunday-school should be, above all things else, plain and practical.

A teacher should not presume to appear before his class without earnest prayer to God for guidance, help, wisdom and all needful grace.

Every member of the class is a jewel of the King of kings. Some, indeed, lost jewels, but all most precious in the estimation of the King.

Educate the children to read books that will prove to be at once interesting and profitable.

The object of the Sunday-school is to win souls for Christ, to train and encourage in the ways of the Lord. The books that are put into the hands of young people should be helps, not hindrances, to this great end.

THE YOUNG PEOPLE.

THE NEAREST DUTY.

The cup of water to the faint,
Or rest unto the weary,
The light thou giv'st another's life
Shall make thine own less dreary.
And boundless realms of faith and love
Will wait for thy possessing;
Not creeds, but deeds, if thou would'st win
Unto thy soul a blessing.

And so I wait with peaceful heart,
Content to do his pleasure,
Not caring if the world should mock
At smallness of the measure.
Of thoughts or deeds, or daily life
He knows the true endeavor
To do his will, to seek his face;
And he will fail me never.

Below we give a few clippings from the religious and secular press bearing on the great C. E. Convention in July:—

The Eleventh Annual International Convention of C. E. Societies which has just closed its meeting in New York city, was, in all, truly the greatest religious meeting ever held in the United States, perhaps in the world. To describe the Convention as a whole, to tell of the crowds, even to give an adequate description of the building, would be almost impossible.
Cum. Pres

The meetings, in spirit as well as in numbers, showed that the delegates brought with them the love of Christ, the zeal of youth, and the consecration of earnest service. They gave attestation that they represent the best active force of the younger elements in our churches of all denominations. They emphasized the power of a Saviour's name to awaken the greatest enthusiasm of the soul and to dominate the strongest and noblest period of life.—*The. Pres.*

Even business men caught the enthusiasm. It is stated, for instance, that many of the Christian Endeavor delegates, while in the city, visited the Stock Exchange. It is estimated that there were about 400 in the visitors' galleries on Monday. Business being dull, a number of the brokers on the floor began singing, "Shall we gather at the river?" The C. E. visitors were delighted, and in turn treated the brokers to "Nearer, my God, to Thee." The brokers responded with "Hold the fort," and then everybody—visitors, brokers, and all—joined in good old "America." It is said the effect was grand. Never before in the memory of the oldest members of the Exchange has the business been snspended for the purpose of joining in religious song.—*Evan, Mess.*

Some of the New Yorkers had queer ideas of Christian Endeavorers. The proprietors of the various forms of amusements on Coney Island, it is said, made arrangements with the expectation of an influx of Christian Endeavorers on the Sabbath; but, to the credit of Endeavorers, it was said that not a single badge was seen on the beach on that day.—*Meth. Rec.*

"Pa, whispered a bright boy Sunday evening, as he looked down and aronnd npon 16,000 moving handkerchiefs, "I didn't snppose that there were so many Christians in the world."—*Chris. Worker.*

A policeman said, "This is the first big crowd that ever struck this city which gave us nothing to do; no arrests, no disorder."—*Chris. Worker.*

THE DAILY CROSS.

Who fain would follow Jesus,
A daily cross must bear
With never-ceasing patience,
With watchfulness and prayer;
And, morning after morning,
Must tread the upward way,
That leads through pain and conflict
To love's eternal day.

Who fain would follow Jesus,
The Master's life must heed;
Must spend himself for others,
And hear when others plead;
Must lift the little children
In arms of blessing up,
And oft to sorrow's pallid lip
Hold sweet compassion's cup.

Who fain would follow Jesus,
He cannot step aside
In scorn of weakness tempted,
In loftiness of pride.
For who would follow Jesus
Must mingle in the throng,
And aid when hunger waileth,
And stoop to right the wrong.

Who fain would follow Jesus,
Through strife and shame and death,
Will sit with Him at length on high—
And this Messiah saith.
The daily cross, my brothers,
And then the crown and palm;
Here loss and many a trial;
There, heaven's unending psalm.

Sunday School Times.

CROSS ROADS ENDEAVORS.

By Farmer John.

The Christian is as much larger than the mere sectarian as the body of Christ is than the little finger.

The lame man who was healed by Christ didn't say a word about the sacrifice of giving up a handsome pair of crutches.

Dabbling around the edges of doubtful amusements is like skating around the airholes when there are acres of solid ice.

A dollar saved is as good as a dollar earned, but a dollar which one denies himself for some good cause is best of all.

Christian Endeavor! Put the emphasis on the last word, but all the glorying on the first.

The religion which expects the masses to believe its promises of a good time coming must help them to have one here.—*Golden Rule.*

IF YOU WISH.

Honored Pastors of Young People:—If you wish the confidence of your young people, you must confide in them. If you wish them to be interested in you, you must be interested in them. If you whish their help, you must show that you want it. If you wish them to run after you, you must run after them a little. If you wish them to work with you, you must work with them.

Earnest Young Followers of Pastors:—If you wish your pastor to praise your zeal, you should praise his. If you wish your pastor to count all your meetings his, you should count all his meetings yours. If you wish your pastor to become personally interested in you, you should try to put yourself in personal relations with him. If you wish your pastor's direction, you should show that you trust his guidance. If you wish your pastor to do everything and you nothing, you should be ashamed of yourselves.—*Golden Rule.*

QUESTION CORNER.

No. 20.

BIBLE ACROSTIC.

A very short sermon preached by a beloved disciple when he was so old and infirm that he was carried into the church.

What is the name of this apostle?

What books of the Bible did he write?

What punishment was inflicted on him "for the word of God" and for the testimony of Jesus Christ?

The sermon consists of five words composed of twenty-eight letters, and can be found by reading the initials of the persons, places, and things described below. A proof text should be given with each name.

1. A town in which a paralytic was healed. 2. A son of Abraham. 3. A doubting disciple. 4. A Christian to whom Paul wrote an epistle. 5. An animal killed by David. 6. A man who walked with God. 7. A word used for all sorts of grain. 8. The salutation of the multitude to Christ as He rode into Jerusalem. 9. A child of promise. 10. The seller of purple who entertained Paul at Philippi. 11. A bird that carried an olive leaf in its mouth. 12. Something seen by those who had been in the ark. 13. A good man who was carried to heaven in a fiery chariot. 14. The city of Galilee in which Jesus lived when a boy. 15. The grandmother of Timothy. 16. A mountain on which our Lord spent much time. 17. What Moses put over his face when he came down from the mount. 18. A beautiful garden. 19. A king who had a very long bedstead. 20. The city which Jonah the prophet was sent to warn. 21. The prophet who was mocked by young people whom bears devoured. 22. The city in which the followers of our Lord were first called Christians. 23. A preacher of righteousness. 24. Something miraculously increased by Elisha. 25. A woman who was restored to life. 26. One of the sons of Eli. 27. Mother of Timothy. 28. Abstainers from wine who always kept the pledge.

Answers to Questions in July Number.

29. See 2 Sam. 16: 10, 11.
30. See Kings 4: 29.
31. See Ps. 39: 10.
32. To Abram. Gen. 17, 1.
33. (Not yet answered.)
34. Esther. Esther, chap. 2.

ENIGMA NO. 15.

Sarah, Haman, Anna, Leah, Manna, Ahas, Naaman, Elah, Seer, Eshean, Resen.

Answer:—*Shalmaueser* king of Assyria who besieged Samaria while Hosea was king.

CONTRIBUTIONS ACKNOWLEDGED.

For our Indian Mission received during the month of July.

From Bethel cong. Mountain Lake, Minn., $19.50; Bethel cong. Sunday-school, $30.50; Zions Sunday-school, Ia., $4.60; Gnadenberg cong. Kan., $10.15; Hillsboro cong. Kan., $20.00; Zions cong. Sewing Circle, $22.00; F. Martin, Mo. $1.00; Bethel Sewing Circle, $1.10; Rev. A. A. Sommer, $5.00; Loretta, S. Dak. Sunday-school, $9.00; Hoffnungsfeld, Kan., Sunday-school, $11.80; Newton, Kan. cong., $57; sale of cattle $238.75; Bernhardt Bartel, Wichita, Kan. $1.00; Sarah Suderman, $1.00; Bal. of Abr. Bergmanns Note and interest, $71.40.

Gratefully Acknowledged.

Herm. Suderman, Treas.

DEATHS.

Shenk.—On July 6th, 1892, near Shawnee, Niagara Co., N. Y., Florence, daughter of Mr. and Mrs. Samuel Shenk, aged 2 mos. and 1 day. Buried on the 8th at Shawnee Cemetery. Services by Jacob Krehbiel. Text: Rom. 8: 28.

Leadbeater. — On July 18th, 1892, Mabel, daughter of Charles and Ella Leadbeater, aged 5 weeks. Funeral services by N. B. Grubb.

Detweiler.—On July 30th, 1892, in Souderton, Pa., of nervous debility and catarrh, Flora May, child of William and Mary Detweiler, aged 2 yrs., 6 mos. and 15 days. Interment on August 3rd at the Mennonite burial place at Souderton. Services at the house by Christian Allebach, and at the church by Allen M. Fretz.

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